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# RELIGIOUS EDUCATION

*A Journal*

*Devoted to the Development of Character through the Family,  
the Church, The School and Other Community Agencies*



- Character Training and the School Curriculum .....S. A. Courtis  
American Colleges and Their Relation to the Present  
Economic Crisis .....Earle Edward Eubank  
A Decade of Young People's Work .....Harry Thomas Stock  
The Status of Church Co-operation .....Ross W. Sanderson  
What Shall We Play? .....George B. Masslich  
The Function of the Home .....Gertrude Hill Nystrom  
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Defining the Tasks of Religious Education .....J. H. Carpenter  
Points of View and Practices in Personnel and Counseling ...T. H. Nelson  
Y. M. C. A. Conventions in Cleveland .....O. D. Foster

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EDITORIAL COMMENT

BOOK REVIEWS AND NOTES

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VOLUME XXVI

SEPTEMBER, 1931

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PUBLISHED BY THE RELIGIOUS EDUCATION ASSOCIATION

# RELIGIOUS EDUCATION

*A Journal Devoted to the Development of Character through the Family, the Church, the School and Other Community Agencies*

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RELIGIOUS EDUCATION is issued on the tenth of each month, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

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## **RELIGIOUS EDUCATION for the Year**

The editorial policy for the year will be to carry articles of value to parents in the understanding of family education, to pastors and directors of religious education in the creative organization of the church, to superintendents and teachers in the public schools in the development of the process of character education which will produce the type of citizen we need, and to educators in university and college in the appreciation of what the individual professor and the institution can do in developing earnest and constructive citizens. We will also carry articles discussing the critical issues in social organization in the effort to reveal wherein the character-religious agencies must serve if they are to contribute to the spiritualization of life in the most vital way.

The journal accepts as one of its major tasks that of uniting all groups, —Catholic, Jewish, Protestant—with the best these groups and points of view have to offer, in endeavoring to find a spiritual ethic for our rapidly changing social order.

### **Some of the Authors for the Coming Year Are:**

Edward Scribner Ames, Professor of Philosophy, University of Chicago; Barnett R. Brickner, Rabbi, Euclid Avenue Temple, Cleveland; Jessie A. Charters, Division of Parental Education, Ohio State University; T. D. Eliot, Professor of Sociology, Northwestern University; Emanuel Gamoran, Educational Director, Union of American Hebrew Congregations; Solomon Goldman, Rabbi, Anshe Emet Congregation, Chicago; Father J. Elliott Ross, Newman Hall, Champaign, Illinois; Charles E. Rugh, Professor of Education, University of California; Arthur L. Swift, Jr., Union Theological Seminary; William S. Taylor, Professor of Education, University of Kentucky; Harold S. Tuttle, Professor of Education, University of Oregon.

The Editorial Committee and Staff will welcome any suggestions and criticisms our readers may have to offer. This is your journal and we want to print the kind of articles most helpful to you. Tell us of your problems and experiments. Let us share in our endeavor to find the better way.

You no doubt know a number of earnest people who are struggling against great odds to give the best that is in them to the work to which their lives are dedicated. They need the information and co-operation which membership in the Association brings. And we need their fellowship and participation in the movement to do our best work. You know us both. Won't you introduce us?



# Religious Education

Vol. XXVI

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## Editorial Comment

J. M. ARTMAN

### Ragged Individualism

**A** DISGRACE to the intelligence of America—that phrase, used by a veteran coal operator, seems to me to epitomize the present condition of the bituminous coal industry. After recent investigations at important points in West Virginia and Pennsylvania and interviews with operators, miners, county officials, social workers and ministers, I have returned burdened with memories of human suffering such as I have not seen before among the families of American workers on such a large scale.

Previous observations and recent reports from Kentucky and parts of Ohio would indicate that conditions are similar throughout the industry in these states.

Cut-throat competition among the operators themselves makes it practically impossible for the many well-meaning employers in the industry to maintain living wages. Financial bankruptcy stares many operators in the face. Starvation wages due to low rates and slack time, and in many places unspeakably squalid housing and unsanitary living conditions are the lot of the workers. Here we have unmitigated “ragged individualism” as a plutosophy of business carried to its ruthless and logical conclusion.

I shall never forget some little children I saw, naked except for rags pinned about their loins, with distended abdomens and thin legs—looking like the “Near East” pictures of starving children.

I shall never forget the families I interviewed the night before the constables were to arrive to evict them from company houses which were all they could call their homes. The Social Ideals of the Churches demand for workers and employers alike the right of collective bargaining. Yet for this offense alone—the demand for recognition of their union—these folks were to be “set out on the road” along with heaps of their pitifully meager furniture.

Three unions are in the fields—the United Mine Workers of America (A. F. of L.), the West Virginia Mine Workers (an independent union, having affiliations neither with the A. F. of L. nor the Communists, but having affiliations with the Conference for Progressive Labor Action)—and, thirdly, the Communist-led National Miners Union. All are trying as best they can to feed hungry strikers and their children in the places where the strike is under their leadership. The Communists have organized the Pennsylvania-Ohio Relief Committee for Striking Miners and a half dozen committees

soliciting relief under various names. The Socialists have a Relief Committee. None of them is able to do more than keep body and soul together for these miners who, driven to desperation, have gone out on strike. "We might as well starve trying to improve our conditions as to starve working," said the strikers.

"We are getting along pretty good," said a striker in a straggling tent colony, "except for the children which is the greatest burning issue." It is. Several children fainted on the waiting lines of the canteen run by the Salvation Army and the churches near Morgantown. One West Virginia man fell unconscious, was taken to the hospital and died "of starvation."

The newspapers carry almost daily accounts of violence, incredibly brutal acts by constables and police, denial of civil liberties, and increasing violence in various forms by the strikers. A score of lives have been sacrificed already. There are very ominous possibilities ahead as further marches are made on nearby towns demanding food and as men become further embittered by the sight of the suffering of their children.

Two things are urgently needed! First, adequate food and shelter for all who are in need, regardless of whether they are strikers or not and without regard to their political beliefs. While we stand arguing whether it is the business of the government, or the Red Cross, or the Quakers, or of local communities, conditions are already desperate and will become worse next winter.

Secondly, there is need of a more statesmanlike organization of the bituminous coal industry itself, intelligent planning and control, the elimination of cut-throat competition and overproduction, the recognition of effective labor unions to stabilize at least a minimum wage which will be adequate for the miner and his family. This would give the many well-meaning employers who want to pay fair wages a chance to do

so without losing business through the destructive competition which now characterizes the industry.

Is there sufficient vigor and intelligence in the American business system to accomplish this essential reorganization of a whole industry? This remains to be seen.

Meanwhile, the Church Emergency Relief Committee, composed of representative church people of both North and South, believes that starvation is not a fair weapon in industrial disputes and is appealing for funds for food and relief particularly for the mothers and children. Dr. Alva W. Taylor is chairman of this committee, Rev. W. B. Spofford, treasurer, and the writer is secretary. Funds are being forwarded at present by the Church Emergency Relief Committee to the West Virginia Mine Workers for food and relief pending the outcome of mediation efforts.

A dollar for relief in these industrial crises speaks louder of the sympathy of church people for the workers than any number of resolutions, or the Social Ideals of the Churches, valuable as these are as declarations of ethical principles. Will you help? Checks should be forwarded to Rev. W. B. Spofford, Treasurer, 287 Fourth Avenue, New York City.—*James Myers.*

The above editorial by James Myers carries the query: "Is there sufficient vigor and intelligence in the American business system to accomplish this essential reorganization of a whole industry?" Is his title, "Ragged Individualism," symptomatic of the real reason why current leaders have failed so miserably in solving the problem of our present economic upheaval? Is self-interest overthrowing social interest? Is our present social order incapable of devising ways of living together for the good of all?

In the present economic depression society is playing real jokes on itself. Think, for example, of what we are doing

to the cardinal virtues of "work" and "production." Heretofore, production and hard work have been accepted and emphasized as virtues by the church and other character agencies. Now work (by means of machinery) results in over-production and lessened work. Hence, both work and production now seem to require radical revaluation. Think of it—a depression because the work of the few who have work produces more than all can buy! But—and here is the rub!—more food, more cotton, more steel, more coal, more everything, and two-thirds not allowed to have of it because of no work for even a meager pay.

If either Modernists or Fundamentalists or both are of vital worth to society, why do not either or both give us an honest-to-goodness ethic for such an unbalanced economic order as we are now in? Modernists and Fundamentalists who have used much of their energy in fighting each other now have a common task—that of finding an ethic for a social order which has so far produced all sorts of brains in technical lines—engineers, chemists, electrical wizards—but which so far is bereft of plans to show us how to live with one another so that we can enjoy our added leisure. When all of our old ways of doing are breaking down, we must experiment with new if we are to mend our present social breakdown in economic interdependence and co-operation. Some of us are glutting ourselves while others are starving and all because of not using the brains we now have in attacking the problem of our social crisis.

Religious agencies have a responsibility to society which they cannot overlook. Can we look to them to be sufficiently creative to supply us an ethic for this unprecedented social situation in which we find ourselves?

Following Pope Pius' recent Encyclical, "Forty Years After—Reconstructing the Social Order," the National Catholic Welfare Conference is issuing a series of

bulletins explaining the details of the Encyclical and its significance for the economic process. Protestant and Jewish groups are also issuing statements and resolutions declaring for a living wage and urging the need for human versus mechanical relations in industry. The difficulty comes in getting practice. Leaders both in industry and the church must give time and thought and engage in actual experiments to find a way.

Patrick Henry Callahan, the Louisville paint and varnish manufacturer, who has experimented for twenty years in his own industry on developing "business for man and not man for business," believes "our excessively high tariff," "the demonetization of silver in the Orient," and the too rapid introduction of machinery are vital causes of the present depression. He states that the use of machinery has resulted in "over-production of goods and in quantities far beyond absorption by any purchasing power we ever enjoyed, no matter how inflated by high-pressure salesmanship and easy payments." He therefore urges that "the introduction of labor-saving machinery must be regulated in the future. Until things improve there should be a moratorium applied unless all labor affected thereby will be provided with jobs before the wheels of new machinery are started." He further believes that "we have to have a better and more equitable distribution of the profits of industry if we are to develop and maintain a large purchasing power for all the things we are able to produce. . . . However, where machinery will remove arduous and unduly burdensome work, there should be no delay in its installation."

"Industry for man and not man for industry" is a clear note for the church to sound. The task of the church is that of developing people who will spiritualize industry. All religious education of adults should be tested by this responsibility. And time is short: great decisions must be made within the year.

### "The Church of the Air"

**T**HE CHURCH of the Air" is announced by the Columbia Broadcasting Company to begin September 16, with programs each Sunday at 10 A. M. and 2:30 P. M. The Company explains new plans for "religious broadcasting." Heretofore the Company carried on this work on a commercial basis and evidently they have had some criticisms, for in the present attempt "every effort is being made to launch the 'church of the air' in a non-controversial spirit so the time may be given over to actual religious work and the sermons may be an inspiration and a solace to many millions who, it is believed, will welcome these new programs in their homes."

Such broadcasting has great possibilities and the efforts to have leaders representing all groups—Catholic, Jewish, Protestant—as well as the various units in each of these, is not only fair to all, but will make a significant contribution to real unity of spirit in America. The persons chosen will, of course, determine the real merit of the effort. Commendation and encouragement should be given for the intent of these efforts thus far.

The question might well be raised, however, as to what constitutes "religious broadcasting." Is "religious broadcasting" broadcasting by leaders in institutional church organizations? If this is religious broadcasting, what kind is the broadcasting during all the remaining hours of the week?

Is such a question quibbling or is it very fundamental to understanding the motivation of our living? It will be a help to have representatives of all faiths give periods of worship to millions of people. Let us not be understood to criticize this. What we do want to call attention to is that all the hours of broadcasting do have influence and do make for spiritual relations of some kind; and that the making of all broadcasting religious is an idea that more of us should

face up to, especially the owners and workers in broadcasting.

The supposed division between the sacred and the secular which leads us to call "religious" that which is carried on under the aegis of ecclesiastical institutions, with the implications that actions not so carried on are irreligious or outside religion, may be one of the chief reasons for waning church influence. Does the church exist to carry on specialized services to be called religious, or does it exist to cause life, all life, to become religious? What constitutes "religious broadcasting?" What constitutes religiousness anywhere—in banking, in law, in recreation, in all of life—and what responsibility has the church for it?

### Objectives of Education

**L**EADERS in church and school have spent much time and effort trying to discover the objectives of education. The following analysis of crucial problems by the National Economic League may be of real interest in this connection. This group, "with membership in every state in the Union, recently sent out a questionnaire to learn which would be the most interesting subject for discussion this year, and have just issued the following" (The numbers indicate the vote for each issue):

#### PARAMOUNT PROBLEMS FOR 1931

- 1871 Prohibition
- 1750 Administration of Justice
- 1514 Lawlessness, Disrespect for Law
- 1434 Unemployment, Economic Stabilization
- 1398 Law Enforcement
- 1314 Crime
- 1106 World Court
- 966 Taxation
- 879 World Peace
- 708 Efficient Democratic Government
- 694 Agriculture, Farm Relief
- 647 Political Corruption
- 624 Tariff
- 555 Reconsideration of War Debts
- 529 Government in Business
- 510 International Economic Relations
- 464 Foreign Trade Policy
- 462 Reduction of Armaments
- 460 Socialism, Communism

456	League of Nations
442	Conservation of Natural Resources
419	Law Revision, Federal & State
392	Revision of Anti-Trust Laws
391	Education
387	Centralization of Money & Power
386	Child Welfare
382	Cooperation vs. Competition
382	Moral Character and Ethical Standards
372	State Rights
362	Individual Liberty
353	Election Laws
350	Old Age Pensions & Insurance
338	Immigration
333	Russia
322	Motor Traffic Regulation
315	Consolidation & Mergers
310	Citizenship
306	Labor & Capital Relations
303	Economic Readjustment
301	Public Utilities
280	Railroads
263	Stabilization of the Value of Money
256	Thrift, Extravagance
244	Finance, Currency credit
239	Group Banking
218	National Defense
216	Penology, Prison Reform
213	Freedom of Speech & Press
200	Speculation in Stocks
198	Public Health
197	Marriage and Divorce
170	Eugenics
139	Industrialism & Agriculture
117	Governmental Policies

The reader will notice, of course, that certain of the issues named fall into groups: for example, prohibition, administration of justice, lawlessness, law enforcement, political corruption, and law revision all have to do with law and justice. Likewise, unemployment, economic stabilization, taxation, agriculture, farm relief, tariff, war debts, international economic relations, and so forth, are all problems in economics. Several of these questions will have to be studied the moment any one of them is taken up.

The educational classes of the country should be the chief experimenters in searching for an adequate ethic for the social crisis in which we are involved. A particular class might work for a year on one or two of these major problems and then share experiences with the many classes in the United States and Canada. We would like to have such classes correspond with us and tell us of the work they are doing.



## Character Training and the School Curriculum

S. A. COURTIS

*Professor of Education, University of Michigan*

ONE OF THE MOST amazing spectacles to contemplate is a "common sense" discussion by the "man on the street" of some highly technical and difficult question. For the major ingredient in *common* sense is ignorance, and the prevailing attitudes in such discussions are bias, certainty and intolerance. And yet, again and again it has happened that the conclusions reached by illogical reasoning from false assumptions turn out to be "right" in the sense of indicating a course of action eventually conceded by all to be the most practical action to take in the given situation.

President-day discussions of character and character education furnish a good illustration of this fact. There is no doubt whatever that the rising generation exhibits few of the modes of behavior once labelled virtues by the fathers and mothers of the past. Youths of today are intolerant of restraint. They demand their rights without acknowledging their obligations. They scoff at duty, self-sacrifice, and other idealistic emotions as "the bunk." They are headstrong in following their own will and insistent on their right to learn from their own experiences. They are convinced of their inherent power to discern good from evil. Around the world young people today are rebellious, defiant, iconoclastic. In matters of sex, in art, in social customs and relationships and in religion, what they deem virtues were once called vices.

Grandfather and grandmother, shaking their heads and prayerfully fearful, pre-

pare for some new and awful cataclysm of universal disaster and judgment, comparable to the destruction of Tyre and Sidon, expressive of God's wrath. Father and mother are perplexed and troubled, but not so certain, either of God's wrath or of ultimate disaster. They remember too well the headshakings and direful prophecies of yet an older generation of grandfathers and grandmothers, none of which prophecies has yet come to pass. In their secret hearts they are really a little proud of their share in inaugurating an era of freedom and greater richness of living. They are inclined to feel that, after all, as progress-makers and trail-blazers, their generation has not done so badly. Still there is no denying the fact that the new generation has gone *too far*. "Parents," they protest, "have *some* rights as well as the children, and, of course, some religion and personal integrity are essential, no matter what the nature of society may turn out to be. The home is sacred and must be preserved, law and order must be enforced, and personal idealism developed." "Yes, sir," parents conclude, waxing militant, "the time for action has come. *Something* must be done!"

But what? Now, that's a question. Before one can act intelligently, one must know something definite about causes. But any meeting of parents, religionists, educators, and social reformers disintegrates into a riot of constituent elements just as soon as discussion shifts to causes. Parents, of course, blame the school, the



state or the church. Severally and collectively, all have failed to provide the adequate training, adequate governmental control or the adequate inspiration which the children need.

In any discussion group where parents, ministers, social workers and teachers are represented, the ministers promptly deny the parents' charge that the church is to blame. They point out that she still offers freely the ancient means of grace in her deserted temples. Not content with defense, they become aggressively critical in turn. How about family prayers and daily Bible readings? Is it right to blame the younger generation for going to the movies instead of to Sunday school if father golfs and mother teas on Sunday? The parsons agree that godless schools and materialistic political and business life are partially to blame but—and here the representatives of the church assume once more their almost forgotten rôle of voice of God on earth—they point the accusing finger at the home's complete control of the early formative years of childhood. They cry to fathers and mothers authoritatively, even as the prophet of old cried to David, "Thou art the man."

The pose is not long maintained, however. No modern social worker is so poorly prepared that he cannot turn the tables on any militant church prophet and cry, "Thou are the man thyself. How dare you try to shift the blame to parents' shoulders? Look at your archaic creeds and your pretense of mysteries and magic. Your mumbled rituals are meaningless in terms of the experiences of youth. No single social institution has failed so grossly as the church to keep pace with the evolutionary trends of modern thought. Your priceless truths, your fountains of living water, are hidden in the musty tombs of the past, sealed with impenetrable conservatism, and guarded by caricatures of men whose emasculated experiences of life are guaranteed to turn away the most persistent of inquiring

youth. I agree that the home is negligent in its early training, and that the schools are too formal and academic, but if any one agency is to have the finger of scorn pointed at it, it is you, you, you!"

And what does the teacher say? Nothing—for public consumption. What dare a hired servant say who needs to "hold her job?" But her cheeks burn with righteous indignation and her blood boils with the heat of her secret wrath at the injustice of lack of appreciation of honest effort and of great achievements. "Who is it that receives into the kindergartens and first grades of our public schools great hoards of undisciplined individualists, of all races, creeds, nationalities, and social levels? Who, in a few weeks time, welds them into a working social organism, a practical going concern? Who is it that teaches and enforces respect for property, both public and private, that demands at all times due consideration for the rights of others? Who interprets national holidays, upholds national ideals, widens the scope of thinking to include even international heroes and aspirations? Who trains children in punctuality, order, neatness, accuracy, truthfulness, responsibility, the duties of citizenship, the sanctity of the home, respect for the achievements of science and big business, reverence for inventors, statesmen, social heroes, and for all who contribute to the collective struggle for human betterment? Who is it who has received millions of children from the dregs of numberless foreign races and not only has Americanized them but has turned them into physically, mentally and spiritually clean ambitious American citizens who in three generations cannot be distinguished from descendants of the original model? Is not this character education? Godless schools indeed! Who was it that insisted that the schools be religionless and why? What would the country have come to long ago if teachers had failed as ignominiously as the other social agents have failed? And speaking of criticism! What

have the others done to help? Teachers have kept the school abreast of social evolution in spite of the opposition of home and church. Some parents still advocate the retention of corporal punishment and academic memorization today, long after teachers, better trained psychologically, have rejected these fetishes of a bygone age. Teachers have moved toward self-directed freedom-under-law in the classroom as the only adequate preparation for citizenship in a democracy. They have stressed *self-direction*, *self-appraisal*, *self-control* and have encouraged extra curricular activities, generating vision and other social virtues. The very social workers who call so vociferously for the socialization of our schools are themselves largely the products of the schools' social emphasis, perhaps a little overdone. Teachers *know* children better and more completely than any other agents, not excepting parents. Teachers believe in children, inspire them, rejoice in their refusal to accept hoary but unjustifiable tradition just because it is hoary. Teachers restrain children from reckless social experimentation, open their eyes to the elements of worth in home and church and state. If it were not for teachers—"So run the teachers' musings, but no syllable of all this torrent passes the censor who guards her tightly closed lips.

Suddenly a bright idea dawns upon the warring factions in the group. As one, they find a satisfying answer to the puzzling question, an admirable solution to the problem that has baffled them all. "Let the teacher do it. How simple! Add character education to the curriculum and all troubles will be over. If not, at least responsibility will be fixed and the schools clearly to blame for failure. But *character* education, mind you! No religious teachings! The church and the schools have been separated, thank goodness, and this new emergency must in no way furnish opportunity for the church to attempt to regain its former control. And no cant, no hypocritical moralizing like

that we used to hear from grandfather when we were children. Yes, and no scientific, materialistic evolutionism, abolishing God, Heaven (nothing said about abolishing Hell), and the after life. Above all, the school must not undermine the dear children's civic ideals. No internationalism, no communism, but real character. That's it, gentlemen. The schools must develop real 100 per cent American citizens, broadminded, tolerant, sensible; progressive, but not radical; cautious but not conservative; socially-minded, co-operative, considerate of others but able to discriminate sharply and finely between what is real social uplift, and what is mere sentimentalism and unwarranted interference with private affairs in politics and business."

And so it is decided. The die is cast. For weal or woe, character education has a place in the curriculum, and it has come to stay. Teachers everywhere are facing the new problem of formal character education, but for the most part without enthusiasm. To them the development of character has always been the chief aim and end of teaching although not an explicit aim. Can more be accomplished now if there are formal classes and courses of study in the new subject? The teacher knows, as perhaps no one else, that the situation is not a simple one to be met with a textbook, a course or two, formal examinations, and marks to be sent to parents once a month. There are many intricate difficulties created by conflicts in the home, in the state, in the church, and in the social life of the day. In the privacy of the classroom, when the lid is off, all the running sores of social ills come to light. Johnny tells proudly of how swell and distinguished his bootlegger father's customers are, how rapidly his trade and bank account are growing, how he "stands in" with prominent politicians so well that he has nothing to fear from either state or federal police. George holds the room spellbound, breathless, with the truly heroic exploits

of his gangster brother in the gunmen's war. Mary frankly turns a deaf ear to all suggestions of preparation for earning a livelihood by honest work. Her ambition is to follow in her older sister's footsteps, a sister "kept" by gentlemen friends who provide her with beautiful clothes, cars, theaters, and marvellous trips about the country just for being "nice" to them. What does work "getcha" anyway? Some times even the teacher begins to wonder whether, after all, the children's "dope" on life, not hers, is the right one. How teach the sanctity of the home to children fresh from family quarrels and open infidelities? What shall one say about sex to children whose experiences, vicarious and personal, exceed the teacher's own? Is it wise to mention church in groups where the term is only a stimulus to sectarian bigotry and religious warfare? Is it safe to discuss betterment in politics or business when what one says is sure to be reported from child to parent, construed as hostile criticism, and certain to result in visits by influential citizens to superintendent and board members with demands for reprimands and removal?

No! The only safe way is to keep the lid down tight, confine one's self to reading, writing and arithmetic, discuss war and politics only in connection with issues long since dead and buried. "If there is to be character education in public schools, by all means," the teachers say, "give us an *official* textbook, and *official* directions as to *what* to say and *how* to proceed." Platitudinous and ineffective indeed must such a textbook be to be "safe" for a teacher to use in any cosmopolitan community.

And yet, and yet, even *teachers* agree that something must be done, and that the school is the institution to do it. The puzzled frown on the teacher's forehead deepens. Is the direct teaching of character possible, or are the indirect methods teachers have always used the only ones feasible in view of the complexities of the situation? Again and again the question

reoccurs, what *is* character education? Is development of character possible without religion? Worst yet, what *is* religion? Worst of all, to whom shall a teacher turn for help? Not to parents! The teacher's respect for the intelligence and character of the fathers and mothers of her charges has been too greatly undermined by the inside story of the homes from which they come. Not to the social workers, whose onesided viewpoint prevents their appreciation of the fact that education is primarily an *individual* matter even when the goal is socialization. Not to the churches whose ministers have failed so completely to recognize and appreciate the support and aid which teachers have always given to the church's mission. Godless schools indeed! Not to the psychologists, those materialistic inhuman dissectors of mental anatomy, those unbelieving critics of emotion and idealism. To the psychiatrists? Yes, to a degree, because at least they deal with individuals and with the emotional elements, but it will not do to trust to them completely because they are concerned chiefly with the pathology of the emotions and fail to give any guiding synthesis upon which to base a course of study. To the philosophers? Yes, but with caution; for their syntheses are seldom translatable into working programs. Perhaps society was right. Let the teacher do it, drawing from all, being dominated by none. Yes, character education is the teacher's job.

A period of creative reflection sets in. "Let me see. What are the elements to be controlled?" The teacher's concentration deepens. Biologically, she remembers, the child is born an individualist. He is a creature of impulses, desires, purposes, centering narrowly in the maintenance of his *own* existence, to comfort and happiness defined as the satisfaction of his natural impulses. By nature man is an animal, self-centered and selfish. Yet he must live and work as a man among men. Clearly the one part of the task is the socialization of the individual, the reorganization of his impulses and desires

around worthy social purposes and values. Children must be made co-operative; social values must be substituted for individualistic values, remote idealistic satisfactions for immediate natural pleasures. "Yes," sighs the teacher, as she thinks of bootlegger Johnny and brazen Mary, "but how? How? That's the question!"

The crucial problem in character education is a question of method. Our teacher knows from sad experience that her statements to Johnny and Mary have no more power to change their views of life than their convictions in these matters have to change hers. "Yes, really, not as much," thinks the teacher. "For I have to *fight* to keep my ideals, while they hold theirs naturally; without effort." Again the insinuating question intrudes. "Can it be that they are right, and I am wrong? Can human nature be changed? Is it *desirable* to go against nature?"

Forgetting the children for the moment, the teacher turned her thoughts inward upon herself. "How did I get this way? Was I always like this, or did I once feel just as they do?" Slowly her life passed in review. First came her childhood, that period when *all the world* seemed to have conspired to make her do all the things she didn't want to do and to prevent her doing all the things it seemed so pleasant to do. She had never looked at her childhood from this point of view before. Yes, there was no doubt about it. She herself had been just like the children now in her classes. Her father had drunk himself to death, and her mother, her brilliant, frivolous mother, would have quite agreed with Mary as to the desirability of being comfortable in life in the easiest way. What a dear her father had been when he was sober. How he had opened her eyes to the pleasures of artistic and literary appreciation and fired her soul with the ambition to get an education at all costs. Yes, she had learned much from both her parents, both of the consequences that follow actions and of how to choose between

good and evil. Ah! That was it. Vision and choice. Very early she had learned that there is always more than one way of doing things, and that it pays to choose the more enduring values.

What a struggle it had been to earn her way through high school and college, after both her parents had died. How had she been enabled to hold to her vision and choices? Would Johnny and Mary be able to do as much? Slowly, like a refrain heard imperfectly at a great distance, through the teacher's mind there drifted the words, "Our help is in the name of the Lord, who hath made Heaven and earth."

Yes, the Lord *had* been the source of her strength. Vision was not enough: to vision and faith there must be joined an external source of power. Can one build character without religion? It would take a *miracle* to make Johnny and Mary over and could she expect to do the work of God?

The work of God! The new stimulus started a different train of thought. How crude her religion had been in those early days. God had been to her a big, kind, powerful man up in the sky; a father much like the better self of her own dear father, but with none of his deficiencies. The services, prayers and sacraments of her religious life had been a kind of holy magic, charms to ward off evil or to influence God to make hard conditions easy. Nevertheless, it had worked. Over and over again in times of failure her religion had saved her from surrender and inspired her to try again.

Then she thought of her college training, especially of her scientific work and her courses in sociology, philosophy, and comparative religion; of how her concepts had been broadened, her understanding enlarged, her faith strengthened. Evolution had not undermined *her* religion. There had been conflicts, of course, and readjustments aplenty. But what growth and transformation had come from that development! What joy she had found

in creative service in her chosen field! It was even thrilling to review that upward struggle against seemingly hopeless odds.

Suddenly she realized that character education was but another name for a new and still higher type of creative service. Johnny and Mary and all the other little heathens now in her classes had proved too much for fathers and mothers, too much for ministers and social workers. "Let the teacher do it!" Would they prove too much for her too?

Her spirit rose to the challenge. It can be done. The teacher can do it. No, not the teacher; she is but the agent. The real influence is the *power inherent in truth*. "God's in His Heaven, All's right with the world." If one may not teach religion in the public schools, at least there is nothing to prevent the use of the truths and forces of religion without the conventional forms and names.

Again the teacher frowned in concentrated study. In terms of non-religious essentials, what is the message of Jesus? "God is a spirit and they that worship him must worship him in spirit and in truth." *The search for hidden truth*. Nothing offensively religious in that aim, but how alluringly attractive to the sporting blood in Johnny and Mary. The search for truth; almost like the search for pirate gold.

What else? "He that loves me, will keep my words; and I and the father will love him and come and make our abode with him." Understanding, sympathy, recognition, fellowship, love, unity, the more abundant life! All these promises had proved attractive to her, and had been fulfilled in her own life experiences. They are the forces which miraculously transform whether they operate in church or in school.

Still the teacher was not quite satisfied. There was a missing element somewhere. One text after another passed through her mind. "All power is given to me in Heaven and earth." "I am among you as he that serveth." "Greater

works than these shall ye do in my name." Was it control through life purposes formulated in terms of creative service to the group? She took up a pencil and wrote:

#### ESSENTIAL ELEMENTS OF CHARACTER EDUCATION

(1) *Reveal to the child through school experiences the search for truth and hidden values as the greatest possible source of permanent pleasure and happiness.*

(2) *By promises of the more abundant life, and of sympathy and fellowship with God's elect, lure them into making integrating choices.*

(3) *Stimulate creative service to the group which will return intrinsic, functional rewards.*

(4) *Create situations that will compel children to make choices on their own initiative and to appraise the consequences that follow from their choices.*

The teacher read over the products of her thinking and pronounced them good; then slowly shook her head. "It will work," thought she, "but it isn't practical. There's nothing about character education in it. I must have a course of study that deals directly with all the conventional virtues—honesty, obedience, loyalty, and all the rest—or I won't get by with parents and ministers." After further minutes of puzzled study, her face cleared. Taking a new sheet of paper she drew the following diagram.

#### A Complete Scheme of Non-religious Character Education

##### Indirect Character Education

##### Direct Character Education

Regular school work organized as per outline of essential elements

Special work organized to satisfy conventional demands, but really serving to raise to consciousness the real growth made in regular work

"There," said she, snapping her fingers at her imaginary persecutors, "that's both right and practical. Bring on your textbooks and courses in character education any time you like. I'll make them go. But I'm not going to wait for you, you slow-moving vehicles. I'm going to be-



gin my part *at once*. How about tomorrow's reading lesson?"

She opened the sixth grade reader to the scheduled lesson and read thoughtfully.

#### JOAN OF ARC

Seventy years before America was discovered, the French people were in great trouble. The English had successfully invaded their country and the French were about to yield to them.

At last, however, help came—not from the nobility, not even from the soldiers but from a little peasant girl whose heart ached at the distress of the unhappy people of France.

This little girl, Joan of Arc, was born in the village of Domremy, France. The cottage in which she was born stood so close to the church that it seemed that little Joan grew up under the very eye of God.

Everyone loved Joan. She was a sweet, simple, kind-hearted girl and a favorite in the village.

She did not have an education such as you are getting. She could not read or write; but she knew and loved the Bible stories—the same stories that we, today, know and love.

One day, when Joan was about thirteen years old, she was taking care of her father's sheep and thinking deeply about the troubles of her country. Suddenly there appeared before her a great light, shining, it seemed straight from heaven. Then she saw in the midst of the light a tall figure clad in shining armor and a gleaming sword in one hand.

Then a voice spoke and the words were so clear and close to her that she trembled with a thrill of awe and fear.

The voice said, "Be good, Joan, and go often to church, for through you France shall be saved and the prince crowned King at Rheims."

Then the light gradually faded away and with it the vision, leaving Joan a frightened, shivering little figure on the hillside.

After this Joan saw many more visions. The voices told Joan that she should go to the aid of her people, to help the King and save the kingdom.

The people hearing of this cried out for Joan. They believed in her, trusted her, and wanted her to lead them.

Joan did not want to go. She didn't know how to fight; she did not know how to ride a horse. But the voices kept coming back until Joan finally went to the help of her country.

With Joan at the head of the troops, the disheartened soldiers took courage. Clad in a suit of armor, and on a white charger, Joan led the army into battle. With almost supernatural power she rallied the men. On and on went the French soldiers to victory. After many victories, she persuaded the prince to go with her to Rheims, where he was crowned King of France.

From that time Joan's fortunes changed, and, after several defeats, she fell into the hands of the English. The English feared her and burned her as a witch.

But Joan did not die in vain. Her suffering and death won back freedom for the country she loved. Today everyone loves her for her great faith and courage.

Then she picked up one of the mimeographed study sheets she had carefully prepared only a few hours before, and read it from her new angle of vision.

#### Questions on Joan of Arc

Name .....

Number right.....

1. About what year did Joan of Arc live? .....

2. In what village and country was she born? .....

3. To what class did she belong?.....

4. What kind of a little girl was she?.....

5. What had happened to her country?.....

6. How did this make Joan of Arc feel?

7. How old was she when she began to see visions and hear voices?.....

8. What did the voices tell her?.....

9. Why didn't Joan of Arc obey the voices immediately? .....

10. Finally what did Joan do?.....

11. Tell what Joan accomplished?.....

12. Into whose hands did Joan fall?.....

13. What did they do to her, and why?.....

14. Why do we have her statue in our school today? .....



An expression of disgust crossed her face. "To think that only this morning I called that teaching," and into the waste basket went the product of two hours of conscientious effort.

Nearly two more hours of reconstruction followed, hours of strenuous, but joyous creative effort. The teacher read over the product appraisingly. "I'll say to the children, 'I've prepared a surprise for you. It's a new kind of reading lesson. When you finish I'm going to ask you how you enjoyed it. If you like it better than our usual kind, I'll make some more. Just read the directions on these sheets and do what it says.' That will make them suspicious I'm going to put something over on them, and they will read that short introduction carefully. If they do, I'm sure it will stir their natural curiosity and get them going."

#### JOAN OF ARC

Have you ever wondered why the statue of Joan of Arc has the honor place in our hall? Have you ever stopped to think why it was selected instead of another? I heard one of the little children in the first grade refer to the statue as "That white lady in the hall." If you will read the story on the next page you will find out many interesting facts about Joan of Arc. You might enjoy telling them to others.

Name .....

School .....

Grade..... Date.....

#### Part I

##### PRONUNCIATION AND MEANING OF WORDS

You will enjoy the story of Joan of Arc more and understand it better if the meanings of all the words are clear to you. If you will look in the word list below and check in the columns at the left the words for which you would like help, your teacher will arrange to have someone help you. If you can help others, show by checking in the proper spaces in the columns at the right.

1. Prepared by Miss Lucy Mitzelfeld.

Items on which  
I need help

Pronunciation

Meaning

Items on which I  
can help others

Pronunciation

Meaning

#### WORD LIST

nobility  
peasant  
village  
cottage  
favorite  
midst  
figure  
armor  
gleaming  
sword  
prince  
vision  
saved  
kingdom  
troops  
disheartened  
charger  
super-natural  
power  
rallied  
persuaded  
vain  
courage  
Domremy  
France

If there are any, add other words to the list for which you would like help. When you have finished, take your paper to your teacher. You will then be given directions for the discussion of the word list with one of the members of your class.

Name .....

School .....

Grade .....

#### Part II

##### UNDERSTANDING OF FACTS AND IDEAS

Sometimes one knows the meanings of words when used alone, but does not understand them when put with other words. If you would like certain of the phrases below explained to you, check them in the column at the left. Your teacher will arrange to have someone who knows the meanings, make them clear to you. Check in the column at the right the phrases that you can explain to others.

#### Phrases

I would like to  
have help on

#### Phrases

I can explain  
to others

#### PHRASES

invaded their country  
to yield to them  
the distress of the unhappy  
people  
Domremy, France  
the Bible stories  
with a thrill of awe and fear  
crowned King at Rheims  
disheartened soldiers took  
courage

clad in a suit of armor  
with almost super-natural  
power  
rallied the men  
after several defeats  
burned her as a witch  
freedom for the country  
great faith and courage

(Use other side of the sheet)

Add other phrases to the list for which you would like help. You will then be ready to discuss it with a member of your class.

"Parts I and II will give them opportunity to recognize that they need help and that they are able to give help. The lesson sheets will stimulate self-activity and lead to co-operation. As fast as they bring me their papers, I'll show them how to compare papers and match off in pairs until their needs are met. I know they will enjoy the exchange of ideas and profit by it, too."

She turned to Part III.

Name .....

School .....

Grade..... Date.....

### Part III

#### Problems

1. Have you read stories of others in history, whom you think have been just as loyal as Joan of Arc or have had her great courage? Make a list of their names below. Be prepared to tell in class the story upon which your reason is based.

2. Who are some of the people living in the world today who have great vision and have been inspired to undertake new and worth-while things? List their names below. Be prepared to tell in class why you selected them.

3. Joan of Arc's life was quite unusual. Most people do not hear voices or see heavenly visions today. But we still have leaders in the world, like Joan of Arc, who point out tasks which are to be done. How does the leader know what the important problems are? Think over what you know about Washington, Lincoln, and Edison. Then write in the space below a sentence telling how you think leaders know what the important problems are. After all the papers are in we will see who has the best explanation.

Name .....

School .....

Grade..... Date.....

#### Joan of Arc

4. It may help you to become more of a leader, if you make a list of the qualities you

think leaders must have to enable them to do great deeds? Be prepared to defend your list in class.

5. Situations in the lives of sixth grade children sometimes call for the same qualities that you have listed in paragraph 4. Make a list of such situations which you have seen and be prepared to prove that you are right if your judgment is challenged in class.

6. If this story has appealed to you or inspired you in any way, write a brief comment below on what plans you have made to make your life count for more in the future than it has in the past. Our class discussion will show who in our class is the leader nearest like Joan of Arc.

I believe these opportunities will reveal new values to the children as well as get them thinking. Certainly they will ask questions and make choices. Best of all, I'll know whether they are really getting anything out of it by the choices they make. Why I won't have to do a thing but answer questions, help the children where they need it, and study their behavior. Won't this be an interesting way of teaching! Why didn't I think of this before?"

Would there were time, dear reader, to carry you through all this teacher's experiences, and let you share in her joys and perplexities, her successes and difficulties, her pleasures and rewards, but such is not the purpose of this article. The real aim of the writer is to say to many who are puzzling over the problems of religious and secular education, that the failure to capitalize the activities and potentialities of secular education for character education and spiritual development is almost criminal. The problems are difficult at best. There must be, of course, the pooling of abilities, interests, and opportunities; there must be co-operative experimentation along many lines. But when the final story of success is written, it will be found that all character education rests on the foundation already laid by the teacher. When efficient character education is eventually achieved, the major agent in the process will be found to be the teacher, and the best medium the regular school curriculum.

## American Colleges and Their Relation to the Present Economic Crisis

EARLE EDWARD EUBANK

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Introductory Note:—The following pages constitute a report and an interpretation of the conference of the "Educational Institutions" group, of which I was chairman, held as a part of the Twenty-Eighth Annual Convention of the Religious Education Association, in Atlanta, Georgia, April 15-17. The discussion occupied the whole of the forenoon and afternoon sessions of Thursday, April 16, and part of the afternoon of Friday, April 17, concluding with the chairman's report to the closing General Session of the Convention, Friday night, April 17.

In attendance at the conference were representatives of a wide range of educational institutions from a score of states, in addition to whom were ministers, professional and business men, and other citizens of Atlanta.

The conference was conducted without formal addresses but with informal discussion from the floor. To give direction to the discussion, it was conducted around the four main questions given below. A few persons had been requested beforehand to open the discussion with five minute statements prepared in advance, after which came the general discussion.

Appreciative acknowledgment is hereby extended to the persons who opened the discussions upon the questions as indicated.

The discussion on the following question was opened by Dr. Mercer G. Evans, associate professor of economics, Emory University; Dr. Walter Matherly, dean, University of Florida; Dr. Lawrence Shultz, Manchester College; Dr. W. A. Harper, president, Elon College (absent but sent paper); and Dr. W. Y. Bell, Gammon Theological Seminary.

1. What issues involved in the present economic situation in America are of concern to our institutions of higher education, and how are they of concern?

American colleges and universities, like all other institutions, are products of the social order of their day and generation. While it is true that we expect them to form an advance line of thinking and to

exercise constructive leadership in today's thought, let us remember that just as water can go no higher than its source, so we must not expect our educational institutions to rise to levels of idealism too far in advance of the general thinking of their own day and age.

Moreover, educational institutions, like all others, are in the midst of an all-enveloping economic system and are affected by it on every side. Their support comes largely from accumulated wealth and funds secured under a capitalistic system of industry. Their funds, when they have any to invest, must be invested in the established economic enterprises. Rent, interest, wages, profits, are factors which they cannot escape.

Whatever good they seek to accomplish is inevitably affected by the fluctuations of the stock market, the rise and fall of national and international credits, and agricultural and industrial crises.

In other words, we must interpret and appraise our institutions of higher learning in their actual setting in the midst of the present economic order. They are not and cannot be detached and separate entities; and if they were, their influence would be negligible.

A very real difference of opinion exists as to the function of our colleges. One line of thought insists that they are to be concerned with "phenomena" only. That is to say, that their task is to impart knowledge previously attained and to discover new knowledge; and that it is out of their realm to go beyond this "scientific" responsibility. The other line of thought insists that they must be concerned with "issues" as well as "phenomena." In other words, that they are responsible for the development of ideals, for the pointing out of values, for the shaping of ethical decisions, for the supporting of righteous standards, as well as for outlining the facts upon which those decisions are based. The first point of view would confine their work to the realm of pure science; the other would insist that it has a responsibility for the ethical, that it must seek to inculcate the truth that is discovered, that it must stand for ideals and principles as well as for learning. The sentiment of this conference, as would naturally be the case, considering its purpose and personnel, is unanimously with the second point of view: that our colleges are morally obligated to stand for ideals and principles and to inculcate as well as to discover truth, with the caution very emphatically insisted upon, however, that this does not mean to depart from the educational function and to take up propagandizing.

In this connection the fundamental difference between the educational method and the method of propaganda should be

pointed out. *Propaganda* is primarily concerned with making converts. It seeks to have those whom it approaches reach a particular set of conclusions and is not especially concerned as to the method or logic by which they arrive at those conclusions; enough that they be accepted regardless of how they are arrived at. *Education*, on the other hand, is concerned primarily with the method. It seeks to have all the pertinent evidence laid out on both sides and to form its conclusions by reasoned judgment on the basis of that evidence. In other words, it seeks to make its conclusions the logical outcome of its facts, reserving the right to modify its conclusions in the light of new data. Although the conference believes there is an obligation to stand for ideals and principles, it is insistent that its method must be the educational method as above defined.

The modern college is confronted with important practical issues of two main kinds. First, what shall be the institution's standards in its teaching? As to this, there can be but one answer: the insistence upon competence in its faculty within their several fields (including ability to teach acceptably as well as to be intelligent in subject matter), plus academic freedom, in the best sense of that term. The right of a competent teacher to express his carefully considered conclusions must not be fettered or abridged, otherwise our colleges would indeed be performing the goose-step, as Upton Sinclair has insisted they do. Not only that, but if our institutions are to be in truth the leaders in thought which we assert them to be, its teachers must have the right to exercise that leadership by establishing a line of advance beyond the main trench lines of public opinion.

The second issue before the college is: what shall be its standards in its contact with and attitudes toward the sources and uses of funds in the present economic situation; and what shall be its practice in dealing with those who come

under its jurisdiction? Upon this point, the words of Dr. W. A. Harper, president of Elon College, are especially appropriate:

Colleges and other institutions of higher learning should set their own economic houses in order before they undertake to make preachments about the economic situation in general. Let us be very specific about this matter and point out some tense situations economically that really call for adjustment on their part; (let us remember that) they are administrators of trust funds on a large scale, and likewise they are employers of labor. . . . they should be very careful about the type of investment they make. They should know economic methods and business standards of the stocks and bonds which they own and the use to which property is put, over which they exercise control. . . . Moreover, they are large employers of labor, both teachers and others. There has been considerable complaint because of the standards of employment and discharge. There has been marked improvement in these matters but even yet colleges need to deal with their teachers on a more nearly Christlike basis. When it comes to employees about the campus, such as mechanics, engineers, technicians of various kinds, day laborers and janitors, the very best methods of dealing with such employees should be followed.

In one other respect their economic practices must be 100% approved; this is in their dealings with the public which is called upon to support them. This public should have every reason to believe that the appeals for funds are on a justifiable basis and represent the actual situation which their gifts are desired to support and promote.

The discussion on the following question was opened by Dr. Clara E. Powell, Chicago Theological Seminary; Mr. Henry G. Hart, of Vanderbilt University Y. M. C. A.; and Dr. William Clayton Bower, of the University of Chicago Divinity School.

II. In what ways are our institutions of higher education assisting to meet the issues involved in the present economic situation in America?

President Burton of the University of Chicago once wrote as follows concerning "The Business of a College":

The development of character is necessary to the achievement of the business of a college. If once we thought that an education that consisted of the acquisition of facts was all that was needed to make democracy safe for itself and for the world, we have surely been thoroughly disillusioned. Breadth of

knowledge and power to think are indispensable prerequisites to large participation in life or large contributions to life. But apart from high moral character, they are not only inadequate but positively dangerous. And because this is so, no institution that undertakes to give these former things can escape the obligation to concern itself with the latter also.

Herein lies a major contribution of our colleges to the present economic situation. Fully recognizing that many men and women go through college without thoroughly reliable character foundations, there are multitudes of others who are indebted to their college years for unshakable foundations. This is a first requisite in meeting the problems of the world, whether economic or otherwise.

A second contribution of the colleges is the fact that they do discover new knowledge for the benefit of this and future generations.

A third is that they are the most highly organized agencies for the disseminating of that knowledge.

A fourth contribution proceeds from the three above: the colleges are frequently the sources of vital and constructive ideas on the part of the oncoming generation. There is hardly a man in a position of liberal leadership in America today but will gladly acknowledge that his ideas are the outgrowth of studies undertaken in college. They are the organized fountain-head for conveying to the coming generation the thoughts of the past; and without them liberalism would be much slower.

If we come to a consideration of the concrete participation in economic questions of our colleges through the faculty and students, the list is by no means insignificant. The following list of concrete activities is presented by Mr. Henry G. Hart, secretary of the Vanderbilt University Y. M. C. A.:

#### (1) *Individual Professors:*

(a) Individual professors have rendered the cause a great service in the books they have put forth. Professor Harry Ward's *Economic Morality*, and



Paul Douglass' *The Problem of Unemployment*, are striking examples.

(b) They have worked as advisors and helpers to important projects and movements on both sides of the issues.

In some cases they have helped manufacture the philosophy on which the capitalistic system is operating as was revealed by the Power Trust probe.

(2) *Student Life Adjustments:*

Many an individual student has been brought face to face with the present issue through the failure of his accustomed means of support. Many are now working or seeking work who never worked before. Social groupings, like fraternities, have curtailed expenses in social expenditures for dances and the like. In some cases important sociological results have followed in a more logical organization and administration of student life due to the financial pressure. The writer knows of an instance when, in spite of the presence of the Student Union which is supposed to conduct social affairs, the Student Council had always conducted the Spring Dances, generally coming out in debt and always spending lavishly for music. This year it decided to hand over this function together with its debts to the Student Union. Doubtlessly such instances could be multiplied.

(3) *Voluntary Religious Organizations:*

(a) Representatives of college Y. W. C. A.'s in city Association Industrial Committees, according to the usual Y. W. C. A. practice.

(b) Summer conferences, Y.M.C.A., Y. W. C. A., where through special speakers forums, interest-groups and discussion groups, students are being faced with the issue.

(c) Special campus institutes like that planned for the University of North Carolina in May. Generally, special leaders are brought to the campus to meet classes, deliver addresses and conduct forums on many phases of the subject.

(d) Students in Industry Groups of the Y. M. C. A. like those of New York City, Houston, Texas, Chicago.

(e) Summer Service Groups where students in groups take jobs as welfare workers during the summer.

(f) Special Commissions set up by national organizations to study special phases of this subject. The Council of Christian Associations has such a group studying the issues "Toward a New Economic Society."

(g) Special interracial projects are being organized in typical centers where the interracial phase of the economic situation is studied and special projects experimented with.

(4) *College Departments:*

(a) Princeton's "Industrial Relations Section" and others.

(b) Columbia's open forums.

(c) Yale's "Institute of Human Relations."

(d) Swarthmore's "Institute on Employment."

(e) University of Pennsylvania's "Industrial Research Department."

(f) Twelve Rural Pastors' Schools under Schools of Theology scattered over the United States.

(5) *Special Projects of Student and Faculty:*

(a) Union's project with young men seeking employment.

(b) Harvard's scrub women.

(6) *Curricula:*

(a) Subjects handled in Departments of Public Speaking.

(b) Themes and papers.

(c) Special research projects.

(d) Debates.

(e) Student seminars.

(7) *Other Campus Organizations:*

(a) Literary societies—Debates and declamations.

(b) Public debates—Intercollegiate.

(8) *Participation in Outside Organizations, for example:*

(a) The League for Industrial Democracy.



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(b) Intercollegiate Prohibition Association.

(c) Student Volunteer.

(d) Y. M. C. A.'s and Y. W. C. A.'s

(e) League for Independent Political Action.

The discussion on the following question was opened by Dr. Adelaide T. Case of Teachers College, Columbia University; Dr. L. Hekhius, University of Wichita; Dr. James S. Seneker, Southern Methodist University; Dr. F. W. Stewart, Denison University; and Dr. Boyd M. McKeown, General Board of Christian Education, Nashville.

III. In what ways are our institutions of higher education failing to meet the issues involved in the present economic situation in America?

There are those who claim that there is very little relation between our institutions of higher learning and the educational world; that the tendency seems to be to take people away from the realities of life rather than to give them knowledge and understanding of actual existing conditions; that too many of the so-called practical courses in our universities emphasize things as they ought to be—ideal situations—in place of presenting them as they really are; that much of our economic teaching is weak, if not fallacious, and that new economic policies are needed for world affairs. Are our educational institutions really teaching their students the underlying problems of our civilization, the underlying causes of economic depression and the factors which have contributed to the situation? Are they taught to discriminate between external symptoms and deep underlying causes? Are they challenged to study and penetrate causes within causes and to face the facts of life unafraid? It appears to me that we are dealing in far too great a measure with symptoms; that we are spending time, money, and knowledge to bring about temporary relief in place of getting at the roots of the trouble. . . . While there are challenging situations on every hand, yet somehow we seem to fail to present them or to interest students in them in a way that grips their imagination and causes them to want to know more about them and to do something about them; or else we present them in a way that evokes only temporary emotional response.<sup>1</sup>

Some way we fail to make of our students converts from a profit-success philosophy to social-mindedness; we give too little dynamic, too little emotional glow; we do not make of them prophets, explorers, adventurers.<sup>2</sup>

1. Dr. Clara Powell.

2. Dr. L. Hekhius.

Other ways in which our colleges have not succeeded in living up to their economic opportunities and responsibilities are:

(1) We have failed to recognize that attainment of solutions depends upon participation in the problem. Our colleges do not give opportunity for this participation. Our training is too theoretical and unrelated to life.

(2) We are too much inclined to regard the past as the golden age and beyond reproach. We accept with gratitude and with a blindness to its defects the ethics of the established order because we are sentimentally attached to it as the parent of what we are today.

(3) We have failed to give our students an adequate understanding of the laws and interplay of economic social forces. Vital as this is to our life, there are few if any colleges which make economics or any social science bearing upon present day life a general requirement for graduation.

(4) Not only are the social sciences not required, but where they are taught we do not sufficiently spiritualize them or indicate the ways in which they can and should be made a part of the deeper currents of human life.

(5) We have failed to inspire our students with ideals of service in which self-giving shall transcend personal success. The vast majority of our college students still choose their vocations primarily upon the basis of probable financial returns.

(6) Our educational institutions should formulate their knowledge under policies ethically justifiable and they should teach a new morality on the basis of their knowledge; but all too frequently, instead of this, we merely allow or even assist our students to reach an unquestioning approval of the *status quo* and a refusal to acknowledge that there are fundamental ethical interrogation points concerning our existing social order.

(7) Finally, our colleges should in-

spire both teachers and students to go out into real life both to teach and to stand by the application of the higher ethical conceptions in concrete situations even though this may and will often mean crucifixion.

Why do we fail in these respects? Some of the reasons are these:<sup>3</sup>

(1) It is considered unscientific to be emotional.

(2) Many colleges are so secluded, sheltered and sequestered as not to come to grips with economic reality, and it is difficult for them to have feeling aroused from purely abstract matters.

(3) The professors themselves, being of limited incomes, accept the present order in their own business affairs, declining to scrutinize ethical matters too closely, since their own financial well-being is so closely tied up with it.

(4) Similarly, the colleges, as corporations handling large investments, are often too deeply enmeshed in business as it is to be free to criticize it.

All in all it would seem that we may trace most of our failures to three things: (a) *Ignorance* as to the basic issues that are involved. (b) *Indifference* to those issues. Sometimes this is through lack of concern, a feeling that it is none of our business. Frequently it is due to a so-called "scientific attitude" which declares that science is not concerned with ethical applications but only with the realm of knowledge. (c) Our final limitation is *fear*. We do not speak out lest something unpleasant should happen to us.

Correlary to these three are three great lacks that stand out wherever thoughtful educators come together.

The first is the absence of a clear idea of *objective*. We are able to agree without difficulty upon certain broad, general goals such as those embodied in the Social Creed of the Churches; but there is a complete bewilderment as to specific objectives to be driven for as a means

of attaining that larger goal. It is equivalent to saying we want democracy without suggesting definite and specific forms in which it shall be embodied; or to demanding a war-less world without devising methods for bringing it to pass. At the present time, if any fifty thoughtful and solicitous students of the problem should be called upon to provide a list of specific goals to be driven toward, there would be no unanimity among them except those so broad and general as to be little more than righteous desires.

In this we are in marked contrast with those who are upon the other side. Big business and commerce and all who are making profits out of the present system not only know specifically what they want, but they have set up elaborate machinery for its successful accomplishment.

Second, even if we should succeed in agreeing upon a list of concrete objectives on which we might concentrate, we are lacking a practicable *technique* for their attainment. It is at this point where the word "academic" in its invidious sense is perhaps most properly applied to our colleges and universities. Our educators are not ordinarily men of practical affairs. They lack both the experience and the education leading to the knowledge which is requisite to execution of concrete projects. Here again the world of practical business has the upper hand. It not only knows what it wants but it has provided exceedingly efficient mechanisms for its accomplishment. We, too, must learn the techniques for the attainment of economic objectives.

Finally, we lack the inspired *motivation* that is essential to a relentless drive for the attainment of these objectives.

The discussion on the following question was opened by Dr. R. E. Sheppard, professor of economics, Georgia Institute of Technology; Dr. H. H. Meyers, dean of religious education, Boston University; Dr. Karl R. Stolz, dean of Hart-

3. Listed by Dr. F. W. Stewart.

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ford School of Religion; and Dr. Arthur Swift, Union Theological Seminary.

IV. What should be the next practical steps on the part of our institutions of higher education to help meet the issues involved in the present economic situation in America?

If it is true that our failures in meeting the present economic situation are due to ignorance, indifference or fear, these in themselves point to certain important steps. The following are suggested for consideration.

(1) That more courses shall be offered dealing with these issues, and that pressure be brought to bear upon students that they take these courses. The emphasis here is upon the social sciences and particularly upon courses in economics and sociology as most closely related to them.

(2) Although recognizing that the chief burden of responsibility does rest upon departments dealing with the social sciences, responsibility by no means rests there exclusively. It is essential that every department be imbued with the social ideal, and that its materials be taught in such a way as to contribute not merely to its limited field but to the proper areas of general human welfare. It is important moreover that our teaching shall be taken out of the cloistered halls of the average campus and concretely related to life itself. Teacher and student must see and, if need be, experience the suffering which is a part of life in order to deal with life's problems with sympathetic understanding.

(3) To the same end, effort should be made to provide a larger amount of extra-curriculum work than we now have. Contact with forums, social settlements, labor centers, employment agencies, and the interiors of shops and factories—all these will deepen the student's consciousness of life's realities.

(4) Remember, too, that it is not enough to impart to our students the essential knowledge, nor even to teach them what we may regard as the proper

ideals and values. We must go deeper still and teach them the way to use their minds for independent creative and rational thinking. Of far greater significance than the possession by the mind of a store of valuable facts is the ability of that mind to operate for itself as a constructive, creative agent.

(5) Let us not forget, moreover, that the campus itself is life, having within its ivy-bounded quadrangles all the problems of society *in parvo*. Here arises, though on a smaller scale, the same social injustices, racial prejudices, economic hardships, personal griefs and suffering that are to be found outside. If we can only learn upon the campus itself to get rid of our hatreds and prejudices and injustices, and can develop there the ideals and attitudes and actions which make for social justice and efficiency, we have taken a long step in the direction of accomplishing the same things in the larger outside world.

(6) Finally, and at the risk of misunderstanding, let it be pointed out that there is a need for the development of a spiritual-minded body of men and women who shall be reasonably free from economic and other pressures, so that they may be left with a sufficient amount of leisure to be free to think this thing through. No amount of good intentions will solve the problem unless related to practical working plans which someone must be free to work out. And they must be worked out by consecrated souls who have no personal interest at stake but whose only motivations arise from altruistic concern for human well-being.

One final note in conclusion. Let it be remembered that in spite of all the injustice and exploitation and suffering that has grown out of the present industrial order, we are also indebted beyond measure to that same industrial order for the greater part of the advance in civilization which has been accomplished by our western world. The Industrial Revolution undoubtedly brought in its train a multitude of problems of human hard-

ship and distress. We must, however, distinguish between evils inherent in the system and those due to its abuses, especially those of capitalistic perversions. It is this severely criticized industrial order that has solved the problem of production and assured us that there is no thinkable limit to the amount of output at man's hands. That system has, by means of labor-saving devices and improved organization, shortened our working hours to a point that leaves us with more free time on our hands than any previous generation. Finally, modern industry, by its amassing of vast wealth (however inequitably that wealth may be distributed), has made possible the

construction of great institutions, the spreading of a network of world highways, and the making of innumerable other material comforts and blessings of which we would otherwise have been deprived.

Our protest is, therefore, not a protest against the industrial order but against the injustices, abuses and the inadequacies that have become interwoven in it. Our problem in America today is to eliminate these while retaining the advantages we could not otherwise have.

Are our institutions of higher education ready and able to provide the leadership and the constructive plan with which to meet the issue?



## A Decade of Young People's Work

HARRY THOMAS STOCK

*Secretary, Department of Young People and Student Life, Congregational Education Society*

THE POST-WAR YEARS have been prosperous ones for the young people's organizations within the church. Representative, but incomplete, statistics bring encouragement, but the most significant progress is not to be pictured by graphs. Nor do growing numbers mean necessarily that we are producing a Christian generation. There is a vitality and wholesomeness about present-day adolescent work which cannot be mistaken—whether it be observed in a local departmental or society meeting, at a summer conference, or in the correspondence which comes from perplexed but alert leaders.

During the third decade of the century, denominations and interchurch agencies greatly strengthened their staffs. These secretaries and editors have been diligently at work trying to discover what constitutes a comprehensive program of religious education for young people, and a few uncertain steps have been taken toward the outlining of such a program, or, in other cases, toward creating elements of a variety of programs from which the local workers may choose.

Immediately at hand, as a means of formulating and promoting such program-suggestions was the network of summer conferences, which have had their greatest growth during these years. Only unusually stupid leaders at such gatherings could go on uninfluenced—the adults simply had to learn something from youth. An entirely new desire to understand the minds of young people has de-

veloped and numerous techniques are being employed to reveal the interests and needs of many types of adolescents. Changed processes and a variety of "life situation" materials are being offered to help meet the needs disclosed.

### AN INDIGENOUS AND FLEXIBLE PROGRAM

Perhaps the first distinguishing mark of the new procedure is that it puts increased responsibility for program-building upon the local group. The "a la carte plan" is not only tolerated but is promoted by many leaders.<sup>1</sup> Instead of offering rigid, formal schemes to be accepted *in toto* by all local units, a common practice now is to suggest a variety of plans and materials and methods which the individual church may employ in the construction of an indigenous program. This has baffled some untrained counselors to the point of despair, but it has been the means of calling forth a new creativity and an intelligent interest in many churches where young people's work was little but a memory.

This is a much-needed return to an old idea in religion and education. It is akin to the difficult but rewarding method which characterized the first Christian Endeavor societies; these were groups of young people, under the leadership of their pastors, applying their energies to the solution of their individual and social problems. The majority of classes and societies are still too dependent upon the

1. This is not the case with programs offered by all agencies, but it is increasingly true both with overhead organizations and with local units of all denominations.

standardized crutches provided by publishers and promotional departments, but the idea of program autonomy and flexibility has caught hold upon so many churches that denominational secretaries and publishers are sometimes worried—worried because so many leaders look for good material wherever they think that they can find it, regardless of source or imprint. It seems that graded and elective material must henceforth make its way because of its own merit!

This development is educationally sound. It has, however, sometimes resulted in the construction of local programs which have no consistent architecture and which bear no relation to anything else. In our revolt from superimposed schemes with their deadening uniformity we have gone to the extreme of arranging "interesting meetings and activities" which lure and sometimes help the young people, but which often do not concern themselves aggressively with the large social problems which require the organized and prophetic energies of an entire community of youth or of a nationwide movement of youth.

It is a matter upon which curriculum builders must work: how to keep a program indigenous, fluid and contemporary and at the same time have it comprehensively and consecutively consistent; how to keep it responsive to the immediate interests of a particular group of young people and to relate it, in co-operative effort, with the programs of other young people's groups, all of which should deal effectively with the serious concerns of a troubled social order.

#### THE QUESTION OF ORGANIZATION

There has been an interesting shift of sentiment regarding organization. At the beginning of the decade, religious educators insisted upon a single organization for young people, preferably a young people's department of the church school. There was a difference of opinion as to whether the class should be the unit for all activities, or whether the department

and its constituent classes should have distinctive functional areas. But it was common opinion that the day of the young people's society, as such, was about gone.

The professional leaders of most of the denominations may still believe that the unified plan is preferable. But it is common experience that it has been difficult to convince local churches of the wisdom or necessity of unifying their organizations. The young people's society, whether bearing a name of national scope or of local choice, has an amazing hold upon youth. There is a general feeling that it is youth-controlled, or that it may be youth-controlled, in a way that the class or department cannot be. National leaders, in consequence, have placed larger emphasis upon developing a unified local *program* than upon regularizing or standardizing organization.

At least one of the national young people's societies is proceeding along lines that are progressively if not radically educational. The leaders are not entirely successful in carrying their constituency with them. There are still thousands of societies that are content to go through motions which have little meaning. Even though national offices encourage an intelligent and honest grappling with truth, a large proportion of local groups either will not do it or seem to be unable to do it. On the other hand, in thousands of societies which maintain a nominal loyalty to the more conservative type of national organization, there is a vast amount of creative activity and of religious effort upon a high educational plane.

The success of church school classes and departments has been dependent largely upon the type of adult leadership and the quality of printed material used. It should be noted that there seems to be less assurance that the term "school" is the one which should be emphasized in organizing young people. It is a word which does not make much of an appeal



to adolescents. The large emphasis upon standardization in recent years, following the policies of the public school system, is seen to be mistaken, both because religious education is a voluntary process which cannot be fitted into the patterns of a compulsory system, and also because the progressive developments in secular education are all opposed to the processes of standardization.

There is a new interest today in the young people's department of the church, or upon the young people's church. Thus the church becomes the central organization of religion and of education for adolescents as for adults. This emphasis should help to remove the handicap under which leaders have worked when religious education is conceived of as being "just the Sunday school." It would make it clear, organizationally, that education is a function of the whole church and not an organized compartment of the central institution.

It is interesting that the communion which appears to show the largest statistical gain among young people over a period of a decade has been developing a program for a "department of church life," which includes activities adapted to classes, departments, societies, and so forth. The denomination which seems to report an equally significant statistical growth has emphasized the idea of the "young people of the church" with no stress upon organizational regularity.

#### DENOMINATIONALISM

These ten years have witnessed both an intensified denominationalism and a wide extension of the co-operative spirit. Every board of education has felt a deepened sense of responsibility for the religious nurture of its "own youth" which shows itself in ever-increasing supplies of denominational "lesson materials," denominational discussion topics, denominational missionary projects, denominational week-end institutes and summer conferences, and a greatly expanded program of denominational efforts among students

at college and university centers. This corresponds to the general church situation today: the demands of efficiency develop a highly organized sectarianism at the same time that denominational leaders are aggressively interested in co-operation and even in merger.

There has been an amazing degree of progress in interdenominational and inter-agency fellowship among the young people's leaders. At least twice a year, most of the national young people's secretaries in the denominations, in Sunday school work, in Christian Endeavor and in the Y. M. C. A., meet together to talk over matters of common concern and to discover ways in which active co-operation may become a reality both at "the top" and on the field. It has been a decade of mutual education for these workers; an almost complete trust has displaced the ignorance or mistrust which was too common ten years ago; and there has been at least some slight progress in unifying the thinking of these national leaders of youth. Some results are apparent: there is more syndicating of materials than formerly, program units for one denomination are occasionally written by leaders in another, common seasonal emphases are frequently adopted, and there is much more disposition to recommend as elective materials the publications of other agencies. But a person of prophetic eagerness would look back upon this much-conferring with a lamentation that the machinery of co-operation is so cumbersome that little movement is noticed, and that in spite of the approval of common objectives and procedures there is so little of actual co-operative activity either among the program-producing agencies or by the churches within the communities where young people live. The programs of almost all agencies still go along separately, so far as their major elements are concerned.

It has been through the Young People's Section and the Committee on Reli-

gious Education of Youth of the International Council of Religious Education that the professional leaders of youth have had most of their helpful contacts. More recently the Youth Curriculum Conference (which reports to the Committee above named) has begun to face some of the issues involved in the construction of an adequate program for adolescents. This interdenominationalism—a growth within these ten years—has expressed itself in such activities as the following: the promotion of a few specific seasonal enterprises, the maintenance of interdenominational young people's conferences, assistance to state and local councils in their co-operative work, the development of standards and the formulation of techniques, the adoption of the name "Christian Quest" with the two age-group designations "Pioneer" and "Tuxis" as common covering terms to be used by such denominations as want them and to distinguish certain activities carried on in the name of the Council, the holding of the important Youth Council at Toronto last summer, and the preparation of a series of leaders' pamphlets bearing the name of the "Christian Quest."

It is easy to say that what has been done is not vitally significant. But it is significant that *anything* has been done co-operatively. At the same time, the question needs now to be squarely faced: what is to be the future of this co-operation? It is time to determine clearly what the direction and the *tempo* of this interdenominational movement shall be.

At least three possibilities are open. The first is that the present status shall continue substantially as it is. Each denomination would build its program for itself; representatives of these agencies would exchange information of plans—both completed and in process; at a few points there would be contact between these denominational plans, and in a few areas the Council might be asked to create materials or to discover resources

which are available or to take the initiative in promoting field enterprises. Much time would be spent in conference; standards, techniques, leadership suggestions, interdenominational conferences would be developed—but each agency would take what it wanted and would ignore a great deal of what was thus produced. There would be no slackening in the production of denominational lesson courses, topics, missionary plans, service projects, summer and winter conferences, and there would be slight progress in uniting these programs in their fundamental outlines. Nor would there be any appreciable gain in local communities; sectarian divisions would still separate the young people into groups which would make few common attacks upon the problems of social life in the neighborhood. The agencies which compose the International Council, *in practice*, have not shown much disposition to regard it as the central program-building agency in the young people's field, except in such matters as the general outline for uniform and graded lessons which, in young people's work, cannot be regarded as the most significant part of the program. The leaders of adolescents, it is true, are now trying through the Curriculum Conference to begin at the bottom, in the hope that the future may find a greater degree of united effort centered upon common issues.

The second possibility is almost certain to develop if the present situation continues very long. It is that the International Council, with its many contacts with denominational young people (these are its local constituency), and with its responsibility for serving state interdenominational councils, and with its young people's conferences, must develop some content and program, whether it wants to or not. The members of the staff cannot rest content with making speeches and conducting conferences; these must be means to something continuous. One cannot use such a name as "Christian

Quest" without developing some program elements which give meaning to the name. And as certainly as this entirely proper and necessary result follows, these staff members will be accused of developing "a program"—a program which is not the program of any constituent body, which may not conflict with any other program, but which will be said to ignore some of the important phases of various denominational programs. Thus, the movement which began with the intention of uniting separate programs will be charged with having put a competing or confusing program into the field.

The third possibility is that the denominations will stand ready to begin over, and together. They will be ready to scrap what they have if necessary, or to offer it as a basis for study, in order that something new and better and truly co-operative may be constructed. This would require that they regard the International Council as the basic curriculum-building body, in many more areas than that of outlining graded lessons. It would not be expected that anything uniform, in its details, would result; but it would be expected that the Protestant churches would be united in a single great program for young people. There might be fewer denominational camps and conferences, fewer series of graded lessons and discussion topics, but more variety and better content in the units within the series. It would mean in young people's work, as it has recently meant in leadership training, that the interdenominational plan would be the basic one, the one from which everything else developed. Today the situation is quite the reverse: the denominational program must be strengthened and defended at all costs; what is created interdenominationally is peripheral and secondary.

The question may fairly be asked whether such basic co-operation is possible or desirable. It is not desirable if it will "water down" that which agencies of vision are doing or can do by them-

selves. If there is a denomination which insists that modern methods and fruits of scholarship are "works of the devil," and if there is another which maintains that the discoveries of science must be boldly offered regardless of the effect upon creeds or loyalty to the Bible or to traditional morality; if one is convinced that the church must keep its hands off of social issues, and another believes that Christianity has value only as it is related to the situations in which people find themselves—then interdenominational program-building is impossible except at the sacrifice of the prophetic spirit. It may well be doubted whether a completely united church would be as Christian as some of the parts of a divided church are today. It may be questioned whether a co-operative educational and Christian program can be developed when denominations differ so much in their fundamental points of view.

But if there are not such important ideas and convictions that divide us, if it has been demonstrated that at least in large outlines groups of diverse minds can work together effectively, still leaving to each agency the task of filling in the details for its constituency, then it appears that these national bodies are inconsistent and unfair to their young people unless they begin at once to use their present resources in the building of program-elements which shall unite all of the young people of our communities behind enterprises that are of great social significance and that are of primary importance to growing life—regardless of whether the young person is affiliated with a Christian Association or is a loyal Disciple, Baptist or Congregationalist.

#### METHODS AND MATERIALS

Extensive researches have been set in motion during this decade which have exposed many of the puerilities and futilities of our common methods of religious instruction. One result has been a growing pessimism as to whether it is

actually possible to develop Christian character, by any formal process, so long as the home and the church and the school are not united in a common enterprise with common objectives. There are more hopeful outgrowths, however, of these studies, three of which may be noted: there is a new methodology which expresses itself in the discovery of local needs, in the construction of curricula based upon these needs, and in the processes by which young people and their leaders seek to achieve Christian results in character; there are more trained leaders in the pulpit and in the ministry of education, and there is a growing company of enlightened lay leaders who see the crucial significance of religious work with young people; a varied supply of printed materials, more realistic and in some cases more scientific in method and in content, is offered to the local leadership.

The discussion method is widely employed. It helps to center thought upon immediate and insistent issues, and under competent leadership it may result in "creative thinking" and in the development of a philosophy of life which will enable young people and adults to face emergent problems wisely. But the limitations of discussion, particularly as applied to young people under ordinary leadership, are pointedly indicated by Everett Dean Martin: "I do not, however, as some seem to do, believe that a company of uninformed people talking nonsense are necessarily engaged in a work of mutual education."

The project idea seeks to insure a complete process: talk shall issue in constructive action, significant service may be the basis for class or society discussion. Many of our churches are using this principle with genuine success. Whether they are introducing young people, in a complete and well-rounded fashion, to the total range of intellectual problems and of profitable experience may be questioned. Whether they go beyond "con-

crete thinking" and dealing with specifics to "general thinking" and the development of a guiding philosophy of life may also be questioned. But it is the overhead agencies which are woefully inconsistent in this matter: many of them accept the project idea, although few if any carry it into effect. The graded lessons are still formulated and written and promoted as something good in themselves; the topics for young people's societies are created and used in the same way; missionary programs are separately determined and advertised. The "curriculum" is theoretically held to include all of the purposeful enterprises of the group; actually it remains "something to be studied," or lesson courses; the "program" still seems to be something different, something that you "do," and seldom, if ever, is it closely related to the "lessons" that are "taught." The curriculum should be built in line with the accepted theory; it is identical with program; the "lessons" have no permanent charter to be considered the basic outline from which everything must start—they may need to be completely revamped in line with the larger group program for adolescents.

A prominent place has recently been given to worship. This is, in part, a recognition of the value of the esthetic in life; it is, in part, an acknowledgment that insight and power may come better through waiting quietly for the voice of God than in endless and breathless physical activity. There is much that is faddistic and artificial and of the mere "reciting of poetry" practice in our present vogue of worship. But the fact that interest is centered at this point is hopeful; it may provide for us an element which may yet make our process distinctly religious and Christian.

The quantity of church school materials has greatly increased and the quality of many courses is higher. Moreover, large numbers of local leaders realize that the best material is not always "Sun-

day school" material prepared for this particular use; good literature of a general sort and human experience itself are first class resources. I am summarizing below what are perhaps the chief virtues and defects of some of the newer materials.

A common process is to begin with life-situations and to help young people to see themselves through these "cases," in the light of the experience of the race and the needs of the new day. This is an honest process: it begins with the need and goes directly at it, instead of beginning with a Bible passage and trying to find an application. But the Bible is still fearfully misused; individual verses, by a refined proof-text method, become an authority for situations for which they were not intended. And the life-situations discovered in the one community where the author tried out the course may be utterly removed from the life-situations of the grass-root churches which constitute the mass of our constituency, urban as well as rural. The method of the author—himself usually a trained specialist who is probably dealing with a group of young people of more-than-average sophistication—cannot be followed, and probably should not be followed by the majority of those to whom it is recommended. These "average" leaders need facts and intellectual resource, in their quarterlies, even more than they need method.

Working outlines, of a semi-project sort, are increasingly provided. The idea is to stimulate the local leader to work through his own problems. This is all to the good. But, as yet, comparatively few local groups are able to use these materials, for it requires an intelligent and hard-working leadership which they do not have. For the growing number of creative local leaders, such outlines are full of suggestion and help. But it is ever more apparent that it is not sufficient to tell the mass of our local leaders what they may do, or how they may pre-

pare to do it; we must offer them tools, and we must provide resource facts without which the tools can do little. If leadership training is to become effective in an extensive way, reaching the mass of our teachers instead of simply doing an intensive work with a few eager souls, a great deal of leadership method and resource must be written into the lesson materials, the working plans, and so forth, in the quarterlies and booklets from which they secure their weekly cue. And, it would seem that if our accepted educational theories are correct, this is as valid a suggestion as that of a standardized course of leadership training which is off to the side of the actual process of leading a particular group of young people.

The idea of electives in the young people's field has taken hold, so that in classes and societies there is no longer the old bondage to the "regular" programs and series issued by national agencies. Books of biography, volumes of addresses to young people, collections of stories, magazine articles and news reports in the current papers, are finding their way into the programs of adolescents. The sooner the overhead agencies not only tolerate this practice but aggressively promote it, by pointing out what is available and how it may be used, the more serviceable these agencies will be in lifting their groups from the common level to a new plane of efficiency.

#### HOW EFFECTIVE ARE WE?

One who has been involved in the program processes of these ten years, and who is more impressed with the failures than he is proud of the achievements, may be pardoned if he muses in retrospect and dreams in prospect. At least three convictions seem to be shared by many local leaders (who always bear the brunt of religious education and who are really responsible for most of the progress which has been made) and by at least a small number of national secretaries.



(1) There has been such an emphasis upon discovering and formulating the right techniques that we have been almost deaf to the crying needs of the moment, or have been impotent in meeting them. We have grown so sure that we must not lead our youth, but that they must discover everything for themselves, that we have failed in providing facts and guidance which they have a right to expect from responsible adult counselors. What have the organized forces of religious education, or the organized church forces, done to help young people to get *facts* with reference to the social conditions of the pre-prohibition period, the real status under the prohibition amendment, and the alternatives to prohibition? Wary of being propagandists ourselves, we permit the younger generation to be propagandized by highly-financed organizations which are not in search of truth but are working for a "cause." The organized and official agencies of young people's work have done almost nothing to enable church youth to see the total body of evidence or to assist them in facing this most pressing social issue in the light of historical fact and of a Christian philosophy of life.

What have we done to help them, in this day of shifting ideas of morality, to get pertinent facts with reference to sex, to set before them reliable resources which will make their voluble discussions or their puzzled thinking intelligent? We have done little except to provide a bare outline or two for discussion, to dig around inexpertly ourselves and to offer mere shreds of supposed information. There is the danger, on the one hand, that dogmatic affirmation may work serious injury; there is equal danger that frank discussion without scientific knowledge and truly Christian ideals may simply encourage self-expression without self-control. Up to the present, it must be said that upon this issue, as upon many others, our leadership has been most ineffective.

(2) We are charged with being coldly rational and with not developing enthusiasms and enlisting them behind great movements for social progress. The old method was to emotionalize our youth with the appeal to join great crusades. The leadership determined what needed to be done; young people were to accept these decisions, were to "sign on the dotted line," and were then to move like a mighty army against a foe—a foe about which they knew little except that he was a dangerous foe. Our present danger is that we smugly trust young people to make up their minds, we are sure that they will make them up on the basis of evidence, and we believe that they will seek the evidence and will know how to weigh it. Then, having made up their minds intelligently, we feel confident that ideas will become ideals, and intellectual decision will necessarily issue in consistent action. Anyone who has any acquaintance with human nature should know how fatuous such a faith is. Does a process which is educationally sound demand that we shall have no enthusiasms, no convictions, no crusading spirit—or is it possible and necessary that the church process of the future shall combine intellectual integrity with zealous and sacrificial devotion to a fiery purpose?

(3) A final confession is that religious educators have been too exclusive. They have become professionalized; they have developed a superiority complex which has all but assumed that to this little group of wise leaders must be left the whole church process with youth. So religious education "at the top" has been viewed with amusement, scorn or indifference by other leaders who are just doing the ordinary work of the church. Locally, religious education is generally regarded as a compartment, or as a comparatively unimportant "extra" or as a high-brow impracticality. The work of developing a Christian generation cannot be done by a small group of leaders. It requires the intelligent co-operation of



the total constituency of the church and community. This cannot come about except as the partition between the "educational" leadership of the church and the rest of the church's leadership is broken down. All of the rest of the leadership must become educational—and some of it is already more so than the professionals admit. Both in the national sphere and locally, religious educators need to come to the church humbly saying, "We want no objectives except those which should be the objectives of the entire church. Our task is the task of the entire church. The methods we expect to employ are methods which common sense and expe-

rience reveal, and these are methods which apply in the entire life of the church. Our common task is that of enlisting all persons with a Christian intention behind the high objectives of religion, to busy ourselves about the 'unfinished tasks of Christianity.'" Perhaps if we think and talk less about religious education and more about the young people's work of the church, we shall be more effective in the next decade than we have been in this one. But this survey has failed of its purpose if it has left the reader entirely pessimistic regarding the present state of church work with adolescents.



## The Status of Church Co-operation

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THIS ARTICLE is an attempt to evaluate the present status of federations and councils of churches. It seeks to answer the question, How far has real co-operation gone and what does it promise?

A decade ago Lindeman wrote a book on *The Community*. In this book he said: "In its desire to play an important rôle in the community, the church frequently commits great social errors. Most of these errors may be traced to a lack of understanding regarding the division of labor among social institutions, and to the absence of clear and definitely stated functions of the church." "When an institution comes to think more of its own advancement than of the advancement of the community, it is out of harmony with true progress." He found "the centrifugal forces let loose by the Protestant Reformation" so great that he was obliged to say of the efforts at Protestant co-operation in our cities: "Unfortunately, these federations have been largely nominal and not functional."

In that same volume Lindeman declared: "The essential problem of community organization is to furnish a working relationship between the *Democratic Process* and *Specialism*."

In this latter suggestion is to be found the reason why federations of churches are so largely nominal and so rarely of functional significance for the life of the area which they serve.

Consider, for example, the question of birth control. According to the *New Republic* this is a matter on which any action by the church is simply a tardy recogni-

tion of what has already happened in society, a sort of ecclesiastical sanction, added, with a characteristic "lag," when common practice makes the whole battle merely a sham encounter, fought by individuals who are conservative en masse but up-to-date in private conduct. According to the *Christian Century*, this is a matter for experts, not for referenda. It is typical of delicate matters on which the opinion of specialists should be sought, not the attitude of the rank and file.

Well, what is the function of the church? Should it make any pronouncements on any subject? If so, should these pronouncements be representative of the best thinking of the most capable and most expert minds in the church or should they merely record the convictions of a working majority?

To combine democratic process and specialism in a representative ecclesiastical organization is exceptionally difficult, and it is just this which is the basic difficulty of the church federation movement. If the best brains of the church are to be enlisted, then church federation utterances must be expert in character to secure assent. If the rank and file are to be carried along, then the utterances made must be sufficiently representative at least to avoid challenge by the constituency supposedly represented. How can the administrator be a prophet? Of what value is prophecy if it can find no administrative actuality? Would Micah have succeeded as a church federation secretary?

After ten years there is plenty of

ground for believing that Lindeman was not too caustic in his judgment of the church federation movement. Dr. H. Paul Douglass, its friend, but writing as a social diagnostician, in his recent volume, *Protestant Co-operation in American Cities*, declares that "the federation has to worm its way into nooks and crannies not yet pre-empted nor later discovered by the denominations." He finds that such success as the movement has had is "not primarily because of penetrating thought or high courage and leadership." It is his deliberate judgment that "Protestants almost never co-operate for the sheer reasonableness of such action, or because they want to be brotherly. . . . Protestants co-operate when the inhibitions of ecclesiastical control are appreciably reduced, or when the impulse to co-operation is appreciably heightened either by reinforcement from outside sources or by internal pressure; or when both conditions coincide."

There is a sort of deadly parallelism between Lindeman and Douglass. At its worst the church federation movement is the effort of a divided Protestantism to compensate for its divisions by playing a merely officious part in the life of the community. Its actions and its pronouncements are in danger of representing an inadequate understanding or confused state of mind as to the function of the church in modern society. As a result, whatever it does or says, or leaves undone or unsaid, co-operative Protestantism is criticized. On the one hand, it is too conservative to suit the progressive temper. On the other, it is too progressive to suit the conservative type of mind. It does not trust the expert, even its own experts; yet it realizes increasingly that it operates in a field of tangled and complex relationships where democracy can only function through the use of specialists. As a result it is in danger of appearing above the horizon of visibility only when its actions are of sufficiently controversial character to make what the

newspapers call good news. Its existence is better attested by the protests which it arouses than by the sense of partnership displayed by the partners in the enterprise. In fact it has almost become a question of What price silence? If a denomination gives \$15,000 a year (surely not a colossal sum) to the Federal Council, it reserves the right to administer \$15,000 worth of spankings, if, in its opinion, the Council needs them. Smaller contributors may withdraw, and non-member bodies may essentially boycott.

It would be easy to prove that church federation never amounted to much, doesn't now, and isn't going anywhere. Probably a good many people think just this.

But they are wrong.

Look at the matter from another angle.

This is a time when all the world is waking up to the necessity for planning its affairs. Education is being remade. World politics is as sectarian as world religion. At the root of the turmoil is economic difference of opinion. Moscow has one plan, Gandhi another. Rome has two. Everybody knows that it is going to take "penetrating thought," "high courage" and first-rate "leadership" if international chaos is to become a permanent and secure world-order. What is true of the anarchy within American Protestantism is certainly true of American politics and American business. Many politicians and most business men are also churchmen. Do they not put party and profit above community welfare? How then could they be expected to put the true progress of the community (whatever its radius) above the prosperity of parish or sect?

A generation ago there began in America several movements which prove that the forces of idealism are not bringing up the rear, but are really a bit ahead of business and politics. The civic clubs, in spite of all charges of Babbitry, do represent a genuine if not very pro-

found idealism. Carry their logic into the main affairs of life as well as its margins and the effect would be as salutary as that of a religion taken seriously. When Rotary becomes interested in world peace, it hardly behooves the cynical to sneer. The councils of social agencies with the hundreds of community funds have developed a new conscience and a new social intelligence. While civic clubs and social movements were taking their rise, local, state and national federations of churches were also coming into being. Perhaps the most significant fact is that church federations still exist and constitute, in the mind of so objective a critic as Dr. Douglass, "a system of nationwide Protestant federation . . . in the making." However faulty the federations are, Dr. Douglass is convinced that "certainly no other movement rivals the federations in their direct and practical attack upon the evils of the divided church."

When one compares what has been happening during the last generation with what church federations are beginning to be able to do, the picture is encouraging. There is an international movement in business. But has it long shown penetrating thought, high courage and conspicuous leadership? There is a League of Nations, but America is not in it. Moreover the League of Nations, which is the nearest political analogy to the church federation movement, is a post-war development. The church federation movement began in pre-war days. It has survived the war-time activities of other religious groups and the functional achievements of peace-time bodies organized to represent departments within the denominations. It weathered the fiasco of the Interchurch World Movement, by which church leaders sought to scramble eggs while political and economic eggs were being scrambled as rapidly as possible.

It is appropriate that the forces of idealism should have the jump on the rest

of the world. They have behind them the prophetic courage of Old Testament prophets, New Testament saints, and the social leadership of the Christian centuries including the particular flowering of the last half-century. Those who feel that the only way for the world to be better is for it first to get worse are naturally not interested in federation; to them progress is cataclysmic. Those groups whose theories of the church permit only a consultative relationship with the federation movement are nevertheless welcome partners in its program of social reconstruction. For that large group of essentially homogeneous, characteristically American Protestants church federation affords what Prof. Arthur E. Holt calls the beginnings of a "planned economy" in church affairs.

A close view of the movement is, to be sure, a bit discouraging at times. Evangelism as commonly practiced seems so trivial and irrelevant; social service is often so vague and ill-considered; comity so timid and legalistic in a situation which calls for the broad sweep of social engineering processes. Even religious education is a field with organizational difficulties and conflicting opinions as to aims, objectives, methods and curricula. Fortunately, there are also encouraging instances in all these fields; and a movement must be judged not by where it is but by the way its leadership faces—unless indeed they are being pushed back.

The leaders of the church federation movement in America are facing forward. They are thinking. They are meeting with resolute courage the demand for a better philosophy of action. They are building securely for a long tomorrow. Without worrying too much about final outcomes, without being too much disturbed when they are called mere opportunists, they are pushing steadily forward. The extent and caliber of the local leadership of the movement is increasing. There is growing insistence that the function of religion in modern

society should be more compellingly stated, and that the place of the church in the community should be more satisfactorily defined.

In general the federation movement favors those forces which make the church a servant of the community, rather than the community the servant of the church; which utilize educational methods rather than mere propaganda; which integrate common impulses rather than capitalize a waning impulse to organize. No movement is more hopefully critical of itself; no religious movement has been more adequately appraised. The materials for self-criticism are abundant. The willingness to meet the challenge of sound social and educational procedure is sincerely present.

Four hundred years ago Protestants sought freedom. Under the stress of the times such fellowship as they maintained became sectarian. Now the pendulum swings back. For the very sake of any worthy freedom, as well as for the community good, fellowship is becoming the emphasis of current church leadership. Says Prof. John T. McNeill in his recent volume, *Unitive Protestantism*: "The Protestant churches are reaching what appears to be a position of supreme opportunity but, here as everywhere, opportunity is for the courageous." It is obvious that this courage must be in the field of thought as well as in the field of action.

To be fully effective in the world-community of tomorrow Protestant churches must ask and answer such questions as these:

What is the function of religion in society?

What is the function of Christianity in the modern world?

What is the function of the church in America?

What is the function of Protestantism in the community?

What evangel shall be proclaimed, what social and ethical ideals promul-

gated, what beliefs and practices encouraged, what educational processes carried on by the Church in contradistinction to the State?

It is said, probably wrongly, that Calvinism produced the modern business man. Probably the modern business man and Calvinistic theology were the result of the same forces at work in human history. If we could have in America a genuinely co-operative Protestantism, perhaps the same forces that made it possible would at the same time produce also a new type of business and political leadership. The churchman would be a co-operator not only in religion but also in business and in statecraft. It is a long row that must be hoed between the present competitive denominationalism and the co-operative Protestantism of tomorrow. At present the very rites which should unite are the most serious causes of division. But, as the retiring moderator of the Presbyterian Church in the U. S. A. has well said, "If Christians fail to find fellowship at the Holy Communion—the true social center of the Church—why should the world wonder at the failure of nations to reach a reconciling agreement? Let the Church find and maintain the secret of peace within its own fellowship and then it can speak with authority on the cruel waste of war."

The church federation movement is an effort by the conciliar processes of democracy to provide that sort of fellowship which will make worship the foundation of social unity rather than the occasion of ecclesiastical strife. This movement will thrive best if it is ruthlessly pruned of all superfluous growth, and is subjected to relentless but constructive criticism. There is increasing evidence, on the other hand, that if it has been too narrowly conceived it has sufficient vitality and genius to burst its bonds and escape its limitations.

Probably the best reason for confidence in the progress of church federation yet

penned is that given by Dr. Douglass in his earlier volume on *Church Comity*:

Assuming the Christian conception that the divine will sometimes takes possession of the human will, no circumstances could be more favorable for the realization of this high transaction than that a competent representative body, using the best practical techniques, shall have possessed itself as completely as possible of the fraternal spirit in the effort to reach wise and right decisions concerning the church.

At its worst the church federation movement is officious, divisive, significant only as a nuisance; at its best it seems

to hold three keys to the progress of civilization: democratic methods, scientific techniques, and the spirit of fellowship as children of God. Whether the movement will dwindle into a shrivelled existence or expand into its potential self depends on its leadership and the trends of history. Those who are interested in more rather than less co-operation may well help the church federation movement as it seeks to find its place of largest function, and to perfect appropriate methods for such functioning.





## What Shall We Play?

GEORGE B. MASSLICH

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"SUPPOSE a fairy were to give you a bag of gold and tell you to use it all in making just the kind of playground you have always wanted for yourself, your brothers and sisters and your friends. You could hire men to build and dig and plant and make a place to play in for all kinds of weather and every season of the year. What would you want in the playground?"

Without suspecting they were being studied, three hundred school boys and girls from five to fifteen years of age responded with enthusiasm to this invitation to describe the ideal playground. One boy asked for "a forest two miles square with wild animals in it and a house in the center where they could be safe and shoot the animals," and another wanted a ship "real except that it would not float." Supervision was the nearly unanimous demand of the children in such words as these: "A kind lady to watch so the little children don't get hurt," or "A man who can teach the boys games and keep them from quarreling." One boy who had been a great trial to his teachers through his misconduct said that in his playground he would employ poor men who were sick and had lost their jobs; and that if any dog came in that had a broken leg he would cure it and give the dog three meals a day. As evidenced by such replies, there were no restrictions as to thought or expression.

These were children, largely of foreign-speaking parents, who lived in a somewhat congested part in Chicago. Less than a quarter of a mile from the school they attended there had been constructed, a few years before, a modern small park with gymnasias, playgrounds and a field house. To clear the one block

of ground which this park occupied, the homes of nearly 2,000 people had been demolished.

At another corner of the school district there is a small playground, and at another a Y. M. C. A. building. Some four miles distant there is a flourishing amusement park which nearly all these children had visited by reason of free admissions to the park and to its attractions. About equally distant a large public park includes among its allurements a bathing beach and a zoo. These five centers contributed to the notions of what was possible in a playground. Further contributions came from the elementary school itself, which was opened four evenings a week throughout the winter as a standard evening school, one evening a week as a junior community center, and every morning during the summer vacation as a recreation center. Two rooms of one building were devoted to a day nursery—the only one in a school building in the Middle West. A short distance from the school a small furnished apartment was used to teach housekeeping and home-making to classes of girls. A thriving school savings bank and penny lunch were both managed largely by pupils. A visiting teacher spent full time in the school district. While it would seem that these children had rather more than their share of social service, it must be understood that their homes gave them less than their due of leisure time or of the means for utilizing what leisure time they had.

No accounting could be made of the number of children who suggested each particular feature because of the manner in which the replies were gathered. In the kindergarten and lower grades the fairy with a bag of gold was suggested

and discussion was stimulated. When a few preferences were stated and it became evident that they might speak freely the boys and girls chattered on, the teacher jotting down the projects. Upper grade pupils became convinced that what was sought was their individual preferences and that spelling, punctuation and other elements of English composition carried no weight. Accordingly, they wrote freely and, no doubt, truthfully. It was not to be expected that any great originality would be disclosed. Acquiescence and imitation belong to child nature rather than introspection and initiative.

Among the suggested play materials were all the stock playground and gymnasium equipment, including ladders, slides, and rings. Games and sports for the large open spaces, for quiet spots, for indoors on the floor or the table, were named and all manner of playthings were asked for. Nearly every child mentioned such devices as constitute the "thrillers" at amusement grounds of the Luna Park type. From the same source doubtless came the ideas of ponies to ride, goats to drive, a hand car, a miniature railway, a shooting gallery and a distorted mirror.

Another group of preferences was reminiscent of the humanitarian work of a nearby social settlement. Still another sought to provide the equipment for playing soldier, Indian and cowboy—a phase of that interminable and anthropologically legitimate game of boyhood for which, just now, the motion picture is criticized. The related girlhood pastime, that of home-making, appears in the replies in considerable detail. Playhouses, doll houses, dolls, teddy bears, toy beds, cradles, carriages and "clothes to dress up in" represent this detail. Not a few would enlarge the scope of the playground, apparently, to provide a nursery, a kindergarten, a game circle, a refreshment room, "a place where children could get pure cold milk" and "a place where they could act and talk."

There were children who wanted in

their playground various educational equipment: pianos and orchestral instruments on which to practice, typewriters, blackboards, and the means for learning manual training, cooking, sewing, knitting, weaving, drawing, singing, dancing, chemistry, electricity and gardening. While these suggestions may have been inspired by a desire to impress the teacher, it seems more reasonable to believe that these subjects, especially if taught in the playground environment with its greater degree of freedom, have a fascination for children who may need to leave school to go to work before they shall have been able to surmount the educational hurdles which in the average school system are a prerequisite. Books, especially picture books, fairy tales and stories of adventure, were asked for in nearly every paper.

It was significant that a majority wanted a place in their playground to rest. Benches, hammocks, rest rooms, window seats and fireplaces indicate quiet if not absolute rest. A number of plans provided specifically for "places to lay down on." Has it been overlooked that children do not leap and run and climb indefinitely? More than that, is not this longing indicative of a condition under which many city children suffer because of inadequate sleep? During the daylight saving period in hot weather the houses do not cool off until late in the evening and none of the family, young or old, pretends to go to bed early, though all must be up betimes the next morning. Has the playground a function to perform in providing rest for over-tired girls and boys?

Beauty did not occupy a large place in the scheme, but there were those who wanted trees, bushes, grass, flowers, animals, insects and birds; swans, ducks, and goldfish in lagoons; statues, a flagpole, waterfalls, bridges, canals, fountains and colored lights; and, in the buildings, pictures and curtains with Mother Goose and other nursery designs on them. A

washroom, shower bath, toilet, drinking fountain, first-aid kit, towels, waste can and clock were thought of among the conveniences.

Hardly a child failed to mention sand piles and wading pools. Someone wanted them combined in a beach. A hill, stone for building, and a cave each figures once. Swimming pools with bathing suits provided, and ponds for rowboats and canoes in the summer and for ice-skating in the winter were mentioned. Two of the four elements, earth and water, thus receive notice. Air is reckoned with by several who stipulate that the whole playground shall be glassed over so the rain shall not spoil the play, and by another who wants the houses to be without sides for the summer time "so the air will blow through like in hot countries." "Large open spaces" and "trees to climb up in" seem to imply a liking for the air. The fact that the fourth element—fire—was not named in a single one of the papers (except that a fireplace was spoken of) will be commented upon later.

There were, of course, a number of suggestions that were difficult to classify. These included a theatre (probably for the children themselves to act in), movies, a lighthouse (perhaps for its unique revolving light), a "pump that would pump mineral water."

This summarizes the answers of one group of children to the question "What sort of playground do you want?" At first glance it would seem that all play material has been listed, and since nearly every element has a familiar sound, one is apt to conclude that the children have what they want and there is an end to it. But the matter is not so simple. As has been pointed out ideas have been drawn from institutions working upon various aspects of the leisure time problem and even from those not primarily concerned with leisure time. Welfare work, either public or private, and commercialized amusement are both represented. The child's dream of a playground is a com-

posite of all these institutions, whereas an adult's idea of a playground is a place where school children go for a little while after school and all Saturday afternoon, and where the working boy and girl go in the early evening for a little vigorous exercise on ladders and swings or on the ball field after a day of sedentary occupation and before they go home to spend the evening. Even the most cursory glance at these answers shows that, as far as this group of children is concerned, home is not taken into consideration. The playground is unconsciously made the center of their free, waking hours. Provision for muscular exercise is made, it is true, after the manner of the regulation outdoor gymnasium in the park, but without enthusiasm. No child, if there is anything better to play with, will spend much time on a ladder leading nowhere, the rungs of which are so evenly spaced that a half-witted blind man could accomplish the ascent.

It is evident from the replies that the boy plans to camp down on the place. He would play awhile, rest awhile, eat awhile, read awhile, and be entertained awhile. In spite of the fact that his mother may have gone out to work to supplement the meager wage of his father and left little brother in his care for the day he would be assured of an uninterrupted "game." Has he not specified the fenced-off division of the playground for little children, with the "kind lady" to see that his little brother comes to no harm and that he has the "glass of pure cold milk" when he needs it, while for both himself and his brother he has circumvented the weather with his shelters and glassed-in areas? In his school there was in operation a "circulating library" of playthings which leads him to ask for balls and bats for himself, and sand, blocks and kiddy cars for his young charge. He has hardly had the temerity to suggest lockers in which to put his extra belongings (what little he has) against the attacks of marauders. Possibly his school has not

added that social convenience to the list of those that make his life worth living. Neither has it been within his wildest dreams to ask for a place where he might build a fire, but he has provided the wigwam, the target, the canoe and other accompaniments of the happy hunting ground from which nobody can take him.

On the other side of the playground as well, the dream takes appropriate form. The girl hopes to find it possible to leave her baby brother in a nursery or kindergarten or take him out riding about in "boats in shallow water so no one gets drowned" or to play with dolls and doll furniture "dressed up in the clothes" to heighten the illusion. For fair weather she has provided seats in fruit trees—and what girl should not know the joy of eating an apple up in the branches of a swaying tree! For stormy weather she sees herself, book in lap, curled up on the window seat opposite the fireplace in the room with the Mother Goose curtains. It seems not unwarranted to read this into the replies inasmuch as the individual elements that make up a playground have all been suggested by the boys and girls themselves.

Six months after these children had been interrogated, the same situation was put before a number of others, largely of Scandinavian, German and American parentage in a more affluent district. There was a wider acquaintance with the contents of the toy shops, a more general reading of current literature and more familiarity with luxuries, but despite the differences in season, in home resources, and in play environment, certain fundamentals were emphasized. Traditional playground material—swings, slides and ladders, were provided for the other child. For himself the boy wanted either balls and other implements for co-operative field games, or the wherewithal for playing Indian, cowboy, fireman, street car conductor, or other adult type, or tools to effect changes in wood or metal or water or the earth. The girl again asked for

the appurtenances for home making,—in greater detail because her own home was better furnished; or she asked for a book or fancy work or she wanted to play school.

An attempt has been made in grouping these suggestions to account for their origin and better to interpret them. It is evident that without the child's being aware of it, definite limitations of his daily life inhibit his imagination. Certain desirable adjuncts of his playground are summarily dismissed from mind as impossible. It was noted above that fire is the only one of the four elements never mentioned in these replies, though no group of dirty, ragged urchins ever played on a vacant lot winter or summer without wanting to build a fire. In spite of the absence of limiting conditions, no one has the boldness even to hint that a place be set apart in the ideal playground for making fires, much less that simple provision be made for cooking in the open. Neither did any girl venture to suggest that she be given facilities for heating water, either for cooking or for washing doll clothes, though one need not ask how fundamental a want would thus be supplied.

One hot August day, the writer noticed in passing that several outdoor gymnasias and playgrounds of one of Chicago's most modern and expensive small parks were deserted except for three boys. Having swung back and forth on the swings and climbed up and down the ladders, they were trying to shake the swings into some new kind of motion, but with no success since the foundations were set in concrete. Perhaps if the ladders had had rungs irregularly spaced so that each step meant an eye and muscle adjustment instead of being regular ladders like those devised for workman who must go up and down easily, the boys might have been more interested. But just outside the high iron fence around this park stood a leaky fire hydrant from which a tiny stream of water flowed down the

gutter for several hundred feet. Like flies outlining a streak of spilled molasses, children of all ages and both sexes sat on the curbstone and in the gutter having the time of their lives. Some were sailing boats made of chips of wood, some were damming up the tiny stream, some were wetting the dust of the street to make plastic material and some were squeezing mud between their toes. And the healthful rays of the hot sun beat down upon them.

At one time the writer was calling on a couple whose children are two boys, ten and twelve years old, when the wife said to her husband: "Show him the boys' trains." Thereupon we went to the basement where the father had constructed a most elaborate train yard for an electric toy railway. Stations, semaphores, lights, switches, tunnels and every other toy device were in place and neatly wired. All the various electrical controls were arranged on a switchboard which the father had made. "Turn it on" said he and the older boy threw in the switch. The trains went around, lights flashed on and that was all. "It's fun when we have a wreck" whispered the younger boy to me. The whole outfit had been an excellent plaything—for the father.

Is a playground suited to child nature "beyond the wildest dreams?" Shall it be necessary to make such concessions to expense and other practical considerations that the resulting compromise shall differ little from such playgrounds as now exist? Is it impracticable to loan to the children of a community toys and playthings, make for them workshops and provide for them material to work with and work upon? Or would such a playground become so popular as materially to weaken the strength of home ties?

We shall have to admit that play is the business of the child, and that whatever effect our civilized life has upon adults it does interfere greatly with the child's business. Hence the necessity of providing places for play and, above all, for pro-

viding persons who may direct the children at play. No one contends that adults are without the need of supervision—much less that children are. On whatever theory it be explained, the plain fact is that much of the normal play of children consists of a pretense, a kind of imitation of adult life in some of its aspects. "Let's play that so and so is so and so." His dramatic instincts, his desire to show off, combined with his impulse to effect some change in his environment, is the constant motive behind his play. He isn't concerned with their educative values but if his play is to function he must have the materials at hand to carry it on. In short, since he is without capital the community must set him up in business. Is it not just as reasonable to loan play material for general use as to loan books? It will wear out, get lost, be stolen, but none of these mishaps to books have closed our circulating libraries. That children in possession of real play materials will quarrel over their distribution and use only proves that there is something worth quarreling over.

The social value of directed play and of the co-operative use of playthings is beyond estimate. One of the serious defects of city life is the dearth of things for children to handle legitimately. Lack of chores as a means for education in responsibility must be supplied by play materials, not of the type of electric trains and dressed dolls but the raw material out of which brain and muscle and imagination can "make things" and build worth while habits.

Lack of respect for property so characteristic of today may be due in large measure to lack of acquaintance with "things" and their value in terms of labor. Education for leisure time in both young and old requires the employment of materials to "work with" in play, not passive participation in the theatre or the foot ball stadium. These must be provided to answer the question, What shall we play?



## The Function of the Home

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WE OF America are fast becoming a homeless race. We are born in hospitals; we are married in churches or pleasure resorts; we entertain our friends at cafes or hotels; we die in hospitals; and we are buried from funeral parlors. To thousands of families all that remains of the home is the small apartment to which the members resort for the minimum essential of sleep or to wait for the return of the family car. To all such, home has lost its significance and ceases, in fact, to exist.

The family is of fundamental importance in society. To maintain it in its purity, wholesomeness and strength is to insure the sound and vigorous development of the individual and of society. Few present-day problems have greater significance than the problem of preserving the family ideal. The child is born into the home, and his first interactions are with members of the family. The family is a great moral institution, and its value for the idealization or moralization of society cannot be overestimated. It is in the home that the individual learns his first character lessons, and is thus prepared for the larger social life of the school, the community and the state.

Much study has been given to the subject of the breeding and rearing of the physical child. But that is only one function of the home. The question that many earnest mothers are now asking is "What are we going to do with these healthy young animals that we have?" What about the child's mind, his sym-

pathies, his regard for truth and beauty, and his attitudes toward other persons? There are points of infection along the channels that feed the child's mind and character more poisonous and terrible than any that ever polluted the physical avenues of nutrition. We do not wish to voice the pessimistic cries of the hour concerning the spiritual decadence of the present generation of children. But as mothers and fathers we are beginning to question the normality of many of these mental and ethical infections. We are asking if selfishness is to be considered as a common burden of mankind or if it may be the symptom of an early childhood infection. We are wondering if such traits as untruthfulness and lack of self-control may not bear the same relation to ethical health as infected tonsils to physical health. Just as students of the last generation followed the new discoveries of the science of care and feeding, so the students of this generation are groping after scientific advice as to our children's moral and emotional well-being.

Before we discuss the function of the home, it may be well for us to have clearly in mind what we mean by the home. If we mean a house where persons meet occasionally, we may as well give up any hope for the home to fulfill a large place in the positive life of the child. If, as Dr. H. Martin suggests, we think of a home as a set of purposes, as a social necessity and opportunity, as the indispensable birthplace and nursery of determining ideals and character



foundations, the significance of the home may be inestimable.

What then is a home? In the first place, it is a purpose. It exists for the sake of people. Life in the home is not purely preparatory. It is actual living, it is really and truly aspiration, struggle and attainment. As a good citizen in the home the child acquires a sense of duty and habits of bodily and mental control. He gains a recognition and respect for the rights of others, a community of interests, and through his affective nature grows in loyalty and devotion to persons, institutions and principles.

In addition to this concept, we may think of the home as a spirit. It is a powerful force working silently but surely in the creation of an attitude toward life that is morally important. It is an atmosphere either of cheer or depression. Some houses are houses of gloom; others are radiant with joy. Each leaves its impress upon the members of the family. Moods, dispositions, even the pitch and quality of the voice are strong moral factors. It is the unconscious values of the home that count in character terms.

Not only is the home a purpose and a spirit, but it is also a fellowship. The assignment of regular home duties and the recognition of their performance not only develop a sense of responsibility, but also of fellowship and common enterprise. Someone has said that a community of effort means a communion of souls. The home becomes a holy place where mutual service is rendered, where affections center, where aspirations and hopes mingle, a temple illumined by love.

This description of the home may sound like an idealistic portrayal of a by-gone structure. True it is that the nature of the family has evolved as time has elapsed. Various causes have been operative in altering the family-concept. Modern economic conditions, such as the pressure of business under fierce competition and the wider opening of wage

earning opportunity to women and young people, have contributed to weaken the social value of the home; the larger freedom of women—socially no less than economically—tends to subtract to some degree from the home as the preëminent field of womanly responsibility; the weakened influence of ethical motives in the national life causes marriage and home life to be regarded more as a pleasure to be regulated by impulse than as a sacred duty to be soberly performed.

In spite of changing conditions, the home is still a social unit formed between those whom mutual affection has drawn together for the realization of a broader responsibility to society, the continuance of the race and the development of men and women of character and capacity. Such a home develops the qualities of serviceableness, of social sympathy and friendliness; it produces sound character and establishes right ideals. A true family life preserves and safeguards through the laws of heredity the virility and progressiveness of the race by giving opportunity and encouragement to the perpetuation of the best in manhood and womanhood. The science of eugenics demands that we turn from an individualistic interpretation of marriage to one which emphasizes the social meaning. It urges that we weigh well the possession of capacity, vitality and health by parents, recognizing the right of every child to be well-born. The family ideal of today emphasizes partnership rather than absolutism, the maximum of deliberation in the making of a life connection rather than an impulsive union; the careful weighing of mutual fitness rather than the response of sudden affection. If the family is to render its greatest service, these conditions must be observed.

What then are the functions of the modern home? Perhaps the first which may be considered is the opportunity of creating a family. Children constitute a bond between husband and wife. Such approximation to permanence as the fam-

ily has is due to the prolonged helplessness of the human infant. The constant inflow of plastic minds saves the race from becoming precedent-bound and incapable of progress. Children are the primary stimulus of the instincts out of which spring tenderness, compassion, respect for personality, and basic justice, so that the constant presence of children keeps fresh what is best in adult relations. The presence of children adds incalculably to the beauty that is in the world, and the companionship of children, with their simple sincerity, spontaneity and joyousness, immeasurably increases the spiritual wealth of the universe.

The home by its very nature has the first opportunity to influence the life of the child. Fundamental virtues of family life may be taught by the example of parents. There must be developed in the child truth in word, thought and deed. Closely akin is the habit of honesty which may often be developed by establishing in the child the sense of ownership and eventually in property rights. To have something of one's own teaches respect for another's possessions. Helpfulness is another trait of character which should be developed in the home. During a child's earliest years so much is done for him, and so much of the housework is done by others, that when a little later he is called upon to share in it, it is more or less irksome to him. Furthermore, play is so instinctive and enjoyable in childhood that work which interferes with play is usually not very welcome. But a child should be taught to make his contribution of helpfulness in the home even though the helpfulness may be more a matter of spirit than of reality. Many mothers fail to train their children in this respect because, as they say, they can do the work so much more easily themselves. But a spirit of co-operation can not be developed unless the child is trained to make his contribution to the work of the home.

Courtesy is a virtue which eminently belongs to the home. The effect of good manners in the home is not appreciated enough. Often parents are not fully awake to their ethical value and consequently the training of the child in courtesy devolves upon the school. However, much better results would obtain if this trait were instilled in the earliest formative years. Love for parents is in its earliest expression non-moral. When it represent an attitude of will it becomes moral. When love abounds in the family there is unity, harmony and moral progress. Loyalty to the best life of the family and to its highest ideals is an important moral obligation. To be true to those who love us most, to be mindful of their interests and to guard their honor is to live a wholesome life. When these virtues are practiced by parents they will be imbibed by children and the home will be a place of peace and joy.

A greater problem, however, than the determination of the desirable virtues of family life, is the problem of how these virtues may best be instilled in the child. The importance of example cannot be over-emphasized. A child's ideals will be shaped by what he sees and hears about him. If the family conversation takes into consideration the sick and the needy, the child will unconsciously build ideals accordingly. If parents never speak of the larger problems of community welfare or of social needs in the presence of the child, he will not have adequate stimulus to call forth ideals in his nature.

In the majority of cases children conceive of virtue and goodness as being desirable because they bring material or social benefits. Virtue is rewarded not by any internal satisfaction but by freer access to the cookie jar or privileges of staying up later at night. Of course, this attitude should not continue through life. How soon we may be able to establish higher ideals of right and wrong will depend very largely on where the emphasis is laid by those around the child. For

instance, if, when mother gives Bobby a piece of candy she always impresses him with the idea that this is his reward for being "good," he will retain this association between virtue and material reward long past the age when he could appreciate the satisfaction that comes from doing what one feels is right. The aim should be to make the child derive his highest satisfaction from carrying out his own ideals of conduct rather than from the reward for that conduct.

The matter of general attitudes toward life is one which is quickly picked up by children. Loose conversation, cynicism, open disrespect for the noble things in human character, lack of faith in human nature cannot be exhibited to the child day after day without having their sinister effect. It is true that some children will resist these unfavorable influences and will come out of the struggle strong and self-reliant, with faith in their own ideals and with faith in mankind. But we cannot afford to treat the developing character of the child on the theory that it needs exercise and temptation as a means of development. The temptation that becomes a habitual stimulus to wrong doing or wrong thinking has no moral value.

One of the most valuable contributions of the home is the socializing influence which it has on the members of the family. The baby, just as soon as he begins to express his impulses in activity, comes in contact with the environment of the home. He is forced into a relationship with persons who are able and determined to interfere with his behavior. It is this thwarting of his impulses that introduces him to social experience. In his attempt not to do those things that he has found productive of unpleasant social consequences, the young child finds compensation for the desire he has to check

by dwelling upon the wish to please those from whom his satisfaction and affection come. His control of behavior that is frowned on by his elders is made possible by building up these compensatory wishes. With the origin of the desire to do the forbidden thing there arises also, in addition to the thought of punishment, the wish to win social approval and continue in relationship of affectionate fellowship by being obedient. By this process of building compensations for perverse cravings, the child enters into a sense of the meaning of relationships and in the conflict and conquest of antagonistic motives he becomes consciously social.

The home not only begins this process of socialization for the child who experiences normal family life, but it also continues the process for most persons throughout life. The first patterns of behavior are imbedded in the life at the level of early experience where family influences are predominant, and upon these foundation experiences all the later attitudes of the personality rest. It is true that each person continues through life to react to social situations somewhat in accord with these first impressions. The family contribution seldom becomes merely a past experience continued as a memory, but for most people remains a continuous influence.

The home attempts to develop

... a person with powers proportionally developed, with mental discrimination, aesthetic appreciation, and moral determination; one aware of his social relationships and happily active in the discharge of all obligations; one capable of leisure, loving nature, revering human beings, their aspirations and achievements; one observant of facts, respectful of law and order, devoted to truth and justice; one who, while loyal to the best traditions of his people, dreams and works toward better things; and one in whom is the allure of the ideal, and whose life will not be faithless thereto.

## Interrace Rapprochement

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WHITE American Christians are too little conscious of the universal character of the religious living of Jesus and Paul. In a dim way they appreciate that Christianity is a missionary religion, but to a very large extent the Protestant churches have shown the same inability to bridge cultural chasms that is apparent in the secular life. Nationality, race and social-economic stratifications are boundary lines for most Protestant churches.

Most Negro Christians in America belong to Protestant groups, and it may be said that they are rather well accommodated to the notion of groupings bounded by race. They feel that in distinct worshiping groups they have freedom of control and self-expression which would not be possible were both races combined in a single organization. One Negro minister put it aptly when he said to the writer that having accepted a separate culture, the Negro was bound by circumstances to separateness in religious expression. He added that this might do violence to the spirit of Jesus' teachings, yet it avoids the frictions and frustrations of too close contact of diverse cultural groups. Probably this feeling is inevitable in the light of the history of the two races in America. The independent Negro denominations, both before and since the Civil War, are in part an expression of emancipation.<sup>1</sup> What thoughtful Negroes resent is not separate

churches, Negro and white, but an attitude of exclusiveness on the part of white churches. The conviction is general that in white churches there is a color line, and to the Negro Christian this convicts the average white Christian of disloyalty to the spirit of Christ.

"You know, the average Negro thinks that the white people haven't any religion." It was an elderly, white-haired colored minister who was relating his experiences in a half-century of service. He spoke in a slow cultivated voice. The writer was totally unprepared for the burst of passion which was concentrated in his next sentence. "And he's right! They call it a Christian country and abuse the word *Christian*."

Some Negro ministers have asserted that their people cannot count on more fair or considerate treatment from a white Christian than from a white non-Christian. White Christians are not in position to deny the charge.

As long as Jim Crow cars exist I think somebody's religion is at fault. In some states I can't go through on the Pullman car without being disturbed. I think when white people are sufficiently Christian to abolish all such things as Jim Crow cars and other public discriminations then they will strengthen the faith of Negroes in the genuineness of the white man's religion. Our people have their shoes stolen by the whites on the Pullmans going into Washington, D. C., and our men and women have to get off in the national capitol and walk the streets barefooted.

This colored minister spoke without animus, though it was with deep feeling. Here was the conviction that public discrimination against Negroes is an essential denial of ordinary justice, and that religion which declines to be concerned

1. Richard Allen, *The Life, Experiences and Gospel Labors of the Rt. Rev. Richard Allen*; also E. B. Reuter, *The American Race Problem*, pp. 314-15; and W. W. Sweet, *The Story of Religions in America*, p. 473.

over such unethical conditions is unworthy the name Christian. Another of his comments is of interest: "Negroes outside the church make fun of me for having the white man's religion. They'd rather be Mohammedans, they say."

What hope is there that the Christian churches in America can develop a formula for actual living which will point the way for more humane and ethical relations between the two races in our body politic? Some of the church leaders among Negroes say that the hope is vain. One Negro minister in Chicago referred to the well-meant rhetorical gestures of good will voiced on Lincoln Sunday as so much "moonshine," meaning "apple-sauce." He frankly confessed to the writer that he saw no solution for the race problem. "Christianity won't solve it."

If ethical leadership in the realm of race relations is to remain in religious hands, white Christians must discover ways in which to place their fellow colored Christians within the "we" group. This does not mean the merging of Negro and white worshiping groups. Nothing beneficial would result from such an attempt. The Negro congregation is unquestionably better shepherded by a Negro minister than by a white minister, even one of uncommon sympathy and insights. Inclusion of Negroes in the "we" group can come only through greater mutuality of interest, greater understanding and first-hand knowledge of each group by the other, increased numbers of genuine friendships across the color line, more actual co-operation in dealing with common tasks and problems in a thousand cities and counties. White Christians have not yet fully recognized Negroes as persons.

This paper presumes briefly to outline three lines of procedure which may be suggestive in the slow process of altering traditional attitudes across race lines. They are open to persons and groups sensing something of the adventure and

quest which characterized the living of Jesus. They can only be utilized by those who are truly desirous of substituting intelligent Christian behavior for ways which are bigoted and pagan.

# I

As a religious and community leader the white minister must become, if he is not already, the friend of his fellow Negro clergymen. In preparation for this he might well read W. E. B. Du Bois, *The Souls of Black Folk* and R. R. Moton, *What the Negro Thinks*. Then he could seek out one of his colored colleagues and ask for further suggestions. This would prove a natural sort of contact. The gulf between races and cultures is a real one. Interracial friendships of a non-patronizing sort violate the mores of most neighborhoods, yet they may be richly rewarding. They may prove to be like excursions into a new country. They are comparable to the acquisition of a new idiom, which someone has likened to gaining a new soul. They reduce social distance.

The fact is that white people are profoundly ignorant of the best in Negro life. They tune in on Amos 'n Andy, who aren't colored men. They hear phonograph records of peasant Negro preachers. They read Octavus Roy Cohen's output of humor. They have the impression that Negroes are either gayly dressed minstrels or Uncle Toms. White people do know certain Negroes as domestic servants and porters, but this is only to say that certain Negroes are in unusual positions for observing the behavior of white folks! Even in the freer reaches of university life, few white students get to make more than superficial contact with able and stimulating Negroes. Such is the caste aspect of American life. A real beginning of appreciation has been made in the dramatic and musical work of Hayes and Robeson. There is a renaissance of Negro art and verse which may win the



respect and admiration of an increasing white public. But how many white people have *friends*, on their own cultural level, among our twelve million Negroes? If Negro poetry and spirituals constitute worthy contributions to American culture, friendship with Negro religious leaders ought to prove fruitful to the white clergyman. May they not possess insights which have not come to members of a privileged dominant racial group?

## II

Under mature guidance, young people's groups in Negro and white churches may cultivate interracial friendships. A study course in interracial appreciation or relations would be the initial experience. *The New Negro*, an attractively printed volume edited by Alain Locke of Howard University, is suggested for the use of such a group. Friendship of a genuine sort between the ministers of the two churches would be an important factor in guiding this preliminary process of modification of viewpoints. Exchange of speakers from the leaders of each group might serve to increase favorable contact. Joint interest in some local community project such as a hospital or settlement would be worth experimentation. The boys might try competition in basketball. A joint meeting, where findings of each group in its earlier study could be presented, might prove a significant experience. A program jointly planned, utilizing the talent of both groups, might well include the musical genius of Burleigh and poems by Dunbar or by some of the newer Negro poets, Cullen or J. W. Johnson. The success of such a venture, of course, depends upon the care

with which it is planned. *Mutuality of the two groups must be observed throughout.* Patronage, false pride or over-sensitiveness can seriously impair the value of the experience. Consideration, naturalness and a spirit which seeks to emulate the tolerance of Jesus are rather sure to make such an experience heavily freighted with meaning. Mature guidance is needed.

## III

The Negro churches in a given community may possibly have among them some one church in special need of financial, legal or other assistance. The problem may be one of securing enough teachers for the Daily Vacation Bible School or how to get a new roof for the parsonage. Such a church might prove to be the medium for mutually helpful co-operation. Experience in a common enterprise is highly educative. Such activity might vitalize the home missionary spirit in the white church. It might teach the Negro group that white people have other contributions to make than mere money. It might reveal to the white group that Negroes can contribute in other realms than song. Mutual discovery of ability, tact and personal worth in the other group would almost certainly result, and a change for the better in race relations be the consequence. A sense of common participation in the Christian movement might mean that Negroes and whites, as *Christians*, had achieved the "we" feeling with the accompanying ethical notions which characterize the primary group. The end result would be an increase in the number of persons who, like Jesus, are able to see not color but character.



# Education and World Peace

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THERE is an old saying that it takes three generations to make a gentleman. Probably that is a fair estimate, but I fancy it may take even longer than three generations to make a world really capable of loving peace better than war. The young man who is excessively polite in company and reveals shocking manners when startled, angry or displeased, probably learned his social manners when he donned his first tuxedo. Most of our citizens have been bred to approve of war. Like the bad manners in an uncultivated household, war psychology is too natural to appear improper until challenged. Mental habits, like manners, may be carried on for generations without change.

## I

The psychologists since the war have been telling us much about the low mental average of the public, as revealed in Army I. Q. tests. There must then be a connection between intelligence and popular thinking. Witness the ordinary moving picture plot, the low grade periodicals with which our news-stands are flooded, the insipid novel that goes into repeated hundred-thousands editions in a single year, the sensational newspaper with its comic strips, and, to come more directly toward our point, the willingness of our voters to be led around by the nose. If politics is corrupt, if law-breakers are stronger than the law, is it not because public intelligence is somehow defective?

This same public intelligence plays a large part in the declaration and carrying on of wars. How many persons in this country during the World War, or any war, did not believe that war was righteous and its young recruits dedicated to a sacred cause? Certainly many church congregations, and their

ministers, thus mingled Christianity and tribal thinking. They believed what they were told to believe. They wanted to believe that war was noble, just, Christian, because the excitement of the hour brought their primitive natures to the surface.

Today this same public, for the most part, is thinking itself devoted to the cause of peace. If it is aroused at all emotionally, it is against the effects of the late war. That, however, will pass in a generation. To the next it will be glorified into romance. Many of these present-day pacifists, though, are not truly cured of war fever. They are opportunists who are convinced that war is bad for business. Their only interest in peace is selfish. Could these same persons increase their business by means of war, they would become jingoists at once. Of course this is not a sincere attitude.

What we must do, then, is to educate for a true peace. It will probably be a long process, like civilization itself, of which it is a part. It must get down to fundamental principles, of which the first is love; not love in a sticky, sentimental sense, but love in its true meaning, of the brotherhood of man, which implies justice, equity, tolerance. Not until we have ceased to put selfish patriotism above religion will we be civilized enough to deserve the name of Christians.

## II

A few years ago I was standing in Sir Walter Scott's study at Abbotsford, conning the family names that constituted the Scott clan, on display on escutcheons on the walls, when I was startled to hear a gruff voice at my back. It appears that a young man of my par-

ty had just expressed elation at the discovery of his own family name on one of the shields, and an old Scotchman, whom neither of us had noticed till that moment, was taking him to account. "It is sma' ground ye have for pride," he said scornfully, at the same time wagging a contemptuous thumb at the walls. "They were all nathing but a gang o' horse-thieves." The incident brought back the point of view of my own schoolboy training.

I was reared in a very "patriotic" section of the United States. Our little town had furnished many soldiers in the Revolutionary as well as subsequent wars. It was a matter of pride with us that our boys never waited to be drafted. In my boyhood the memories of the heroes of '76, 1812, and '65 were kept green by wreaths, flags and bronze markers in the old cemeteries. Our veterans of '65, of which we had a company that made an impressive showing on Memorial Day, our active Women's Relief Corps, our D. A. R., and other societies, all saw to it that their glory, and ours, did not pass away. Our orators on that day had much to say about the heroism and noble sacrifices of our soldiers. They used the word "Union" very frequently, which, it seems, was saved by these noble martyrs, and which, at the same time, appeared to be synonymous with "our side." It followed that our late enemies were "Johnny Rebs" who had been quite righteously punished by God and the Union until they had been glad to submit to the hand of righteousness. Indeed, in all those years I never heard but one defense of the South by Memorial Day orators, and that was a weak apology for the South's mistaken attitude toward the black man.

In school our histories seemed to be nothing but a succession of famous battles and the eulogies of men made great by fighting. Regarding the Revolutionary War, they gave the impression that the red-coated British were dastardly

hirelings and cowardly oppressors of righteous farmers whose muskets were heard 'round the world. As for the Civil War, both our teachers and our textbooks glorified Northern heroes and made of the Southern leaders mere gorillas, rebels, "horse-thieves," as it were.

We sang Civil War songs lustily. We wept out of sympathy for the poor soldier boy who was thinking of his mother just before the battle or from a prison cell. We tramped through Georgia and tented enthusiastically on the old camp ground. In more reckless moods, we marched behind John Brown's body and vengefully hanged Jeff Davis to a sour apple tree. The only southern ditties we did render were sentimental negro ballads, which I fear only helped to keep up our antagonism toward their "unrighteous" oppressors. It was a great shock to me many years later to learn that the "Rebels" regarded themselves as heroes on their side of the line and spoke of us as "Damn Yankees."

Is our attitude better now? Well, that depends. It depends on the locality and the teacher. In our section still, I fear, there is a good deal of false patriotism in our schools, for it is false patriotism if it perpetuates old schisms and nourishes old hatreds. It is false patriotism, too, if it sticks to the psychology of the clan in thinking of other nations. In the South there is still much sectional feeling, I have been told. As for Chicago, can we have any doubt? But let everyone apply his own conscience to the schools which his own children attend. How can we be sure that we are teaching our future citizens to be advocates of peace rather than war, so that they will not commit the old fatal mistakes and plunge the world again into insane sentimentalities, murderous hatreds, unnecessary slaughters, and tidal waves of poverty, crime and bankruptcy?

We can teach a *rational* patriotism in our schools—a deeper loyalty to God

and country than mere flag-waving, salutes, eagle-screaming, our-country-right-or-wrong, and war glories. We can do this, (1) by telling the truth about history, (2) by putting less emphasis upon military splendors and more upon the part played by country-builders in time of peace, (3) by being fair, in geography classes, to other nations, (4) by encouraging racial tolerance among alien groups on the playground, (5) by instilling the doctrine of universal brotherhood, (6) by coloring our teaching with the fundamental teachings of religion, (7) by preventing misconceptions about the perfections of our government.

We may bring to our aid (1) the study of international art, music and literature, (2) the early study of foreign languages, (3) the use of pageants, plays and games, in which the characters represent different countries of the world, as well as many others that may occur to ingenious teachers.

### III

Speaking of intelligence, we have probably hit at the first obstacle toward the establishment of world peace. Dean Arland D. Weeks, in an instructive article in the February *Scientific Monthly*, makes some startling inferences from statistics of mentality with relation to the citizenship of the future. Starting with figures showing the classification of mental averages, he shows the limitations of those who are equipped with low mentalities. Unfortunately for society, 50 per cent of our citizens are of "low average" or less. They are unable to think for themselves and fall victims of quacks, clerical pretenders, political corruptions, crime and poverty. These people, certainly, would be less likely to be sensible or sane in time of war. They swell the mobs that demand the entrance of the nation into wars, that hector peaceable aliens as spies and threaten "slackers" with lynching. They ration-

alize rather than reason. In the presence of war, they try to retain their cake as well as eat it; that is, they indulge their primitive lusts without questioning their right to membership in a Christian church. Love is restricted to national relationships; peace on earth and good will to men is but a Christian slogan.

We have just been speaking of mentalities which rate less than 100 on a scale of 150. The situation would be quite bad enough if we could rely on the better judgment of those rating higher on the scale. Unfortunately many geniuses are defective in moral considerations. Too many of the intelligentsia are automatic patriots, as primitive in their war-thinking as ancestral clansmen. I have heard one internationally known minister-author order the Almighty to damn the Germans, in the late war.

We all know with what unction many other very intelligent people did the same thing, even going so far as to refuse charity to suffering German children, when sending relief to Europe. You see, they were trained only in special directions. On the subject of human relations they were hardly better than morons.

I know another man, a specialist in international relations, given to ardent lecturing on world peace at every opportunity, who is so untrustworthy that he will stoop to intrigue and misrepresentation whenever he can further his own interests. He calls himself a pacifist, but he has been one only since the World War. I believe this type will be using its natural oratorical gifts on the popular side, if war again stirs the nation before he passes on. Such men are not pacifists until they are peacemakers in their professional circles. If they do not respect the rights of their colleagues, if they are guilty of hatred toward negroes and aliens, if they are vengeful and self-seeking, they are only whitewashed pacifists.

It is in the heart, then, that we must implant the germs of peace. We must train the intelligence of our future citizens, so that they will use their reasons rather than their emotions, and so instill the principles of civilization that they will produce an instinctive peace reaction in men's minds where the war instinct has prevailed so long. This is not an impossibility, though it may take many generations to effect it. We have only to look at peoples, like the Douk-kabours, for instance,—not to mention the Friends,—who have inherited reflexes for peace.

This program should properly begin with religious instruction, but, since our public schools are unable to teach any formal religion as such, we must provide some suitable substitute that will not offend parents of varying minds and creeds. In the Boy Scout law and oath we find a very acceptable substitute for religious instruction. It requires kindness, helpfulness, thoughtfulness of others, good deeds daily, and the like. It is doing a great work in training young citizens. Likewise, similar organizations for girls are implanting similar essentially religious ideals. Unfortunately, however, only a small portion of our boys and girls are reached in this way. Neither does this instruction go far enough for a real training for world peace; it only illustrates how right thinking can be inculcated apart from formal religious instruction. In our schools we can discourage selfishness and put a premium on friendliness among the representatives of all races and creeds, because children are naturally democratic. They will forget artificial barriers, if the teacher herself is impartial, in the enthusiasm of doing interesting things together. Thus games, plays and projects help to bring children into harmony.

Respect for natural rights begins with respect for the rights of a fellow pupil, with respect for the law, as represented

by the policeman on the corner or by the speed laws. A boy who will steal an apple from a fruit stand might not later see the enormity of robbing rival nations of their colonial possessions. It is merely a matter of degree. So is the "beating up of a cop" by a college man. All the principles of war are exemplified in one clash between "town and gown" in a typical college-town fight. Such boys are for the time atavistic tribesmen. They are like the boy in the tuxedo who forgets his manners. They have not been educated to civilized law.

Any fight is selfish. Where opponents consider the other fellow, there can be no enmity. There is a misunderstanding; each party thinks only of his own side of the case and strikes to save his own vanity. Or perhaps each allows emotion to rule him; he is then quite as selfish, because he is indulging his primitive enjoyment of anger.

In the same manner, much so-called patriotism is selfish. William C. Allen, in his book entitled *War! Behind the Smoke Screen* (p. 89), relates an incident of this type of patriotism.

During the early part of the war [he says] I happened to be in a foreign land where, one day, the little son of a citizen of the United States came home to his mother in tears. He had been visiting a small friend of his, and as the children were looking over a book they came across a picture of the flags of different nations. "That," proudly exclaimed the American boy, pointing to the Stars and Stripes, "is my flag!" The mother of his little host heard him, seized the book and said to her little son, "when you see that flag, spit on it!" She then sent the little American visitor home. Such mothers make wars.

I have no doubt that there are many American homes where such a course of training prevails. At any rate, I know grown men and women who hate the British, the Germans, the Russians, or any nation that is not American. That indeed makes wars, and teachers may do much toward unmaking them by offsetting such pernicious teaching. It often happens, as every parent knows,

that a teacher's influence is taken more seriously than the less romantic and picturesque home practice.

If [Mr. Allen says further on (p. 97)], we teach our young people that there is no grip like the grip of friendship, fair dealing, and love, that our splendid America, or splendid England too, is to hold forth the emblem of light, liberty, and justice, that spiritual assets constitute the only positive basis for material advancement and strength, then our home life shall reflect an exalted patriotism, our international relations shall exhibit equity, our national safety shall be more perfectly secured.

#### IV

Too long we have taught history as a series of wars which furnish background for the worship of heroes. We are slowly getting away from this habit, under the influence of a movement recently started, yet I fancy that we can make more improvement still. Yes, wars have helped to make history, have indeed moulded nations and proved the mettle of great men. Yet does this imply that future civilizations must repeat the mistakes of the past? Granted that wars were necessary in times before railroads, motor cars, telegraphs, wireless and air-planes, are we sure that they are needed now? Two savage men fought in the forest because they could not understand each other's intentions. Nations once, culturally and practically, were often unable to reach a common understanding. Today it is only prejudice and selfishness that prevents international understandings. They could get together, if they would. They will want to do this only when the time comes that they have been made as civilized in instinct as they are in intellects. Let us then teach history sanely, without emotional bias, facing facts, and stressing empire-building rather than destruction. Why hide the mistakes of our ancestors or glorify petty incidents which in the cool light of modern international law are really outlawed? Or, when war must be featured, why gloat over its bloodshed or deprecate the part

taken by our opponents? Even football rivals to-day respect the teamwork of the other side. Victory is more glorious and defeat less shameful if the rival team is admitted strong.

Too often, too, is geography a glorification of our country, our section, our state, our community, with large attractive maps, at the expense of countries, sections, cities farther away, represented by less attractive smaller maps. I have no doubt an English child fancies Britain to be larger than all Europe put together, with America thrown in, whereas our one state of Texas could make several British Isles. What American child realizes the geographic importance of lands across the seas! Is there not a tendency, in modern geographies even, to stress the oddities of foreign nations, rather than the things that prove us of one humanity? Is the Eskimo perverted or is he cleverly sustaining life by taking advantage of natural resources that are not ordinarily favorable to human preservation? Is the Italian a "dago" or the compatriot of some of the greatest artists, musicians and poets that the world has ever known? Is the German a "Dutchy," the Slav a "wop," the Chinaman a "chink?" Is the world made up of only two classes, God's people and those not born in America? Is it not wise for the teacher to build world confidence by correcting these misapprehensions? There are great men of all races, heroes of peace in art, music, literature, philosophy and science. No one race can claim to be independent. The Christian got his religion from the Jews, his modern culture from the Greeks, and his music, art and literature from the civilized world.

Not long ago I heard of an example of bad Americanism which had been implanted by a school teacher. An Italian boy came to a social worker of my acquaintance with a complaint about his father, who had recently administered



a beating. "Oh, you aren't crying over a little thing like a whipping, are you?" the worker asked. "Naw," said the boy, "but it gets my goat to be licked by a dam' dago!"

It turned out that this boy was actually ashamed of his nationality to such a degree that he denied his knowledge of the Italian tongue. Let us hope that the worker's attempt to build up a respect for the language of Dante, Petrarch and Tasso, and the national traditions of a host of sculptors, painters and musicians, helped to restore this boy to a normal state of mind. For an American to be ashamed of his European background is as disloyal as for a son to disown his parents.

To-day we recognize the fact that we need a knowledge of foreign languages, but we leave the teaching of these languages so late in our programs that our students seldom acquire any facility from our teaching. In Europe they do better. They begin the teaching of foreign languages very early, while the child is impressionable. The result is that the European schoolboy talks several languages. Nowadays it is not difficult to find English spoken on the continent.

A knowledge of an alien tongue should help to dispell false notions and misunderstandings, to bring about not only closer personal relations with individual foreigners, but a more sympathetic understanding of their ideals by a first-hand reading of their literature. We should begin foreign language in the lower schools, thus not only insuring a real mastery of the tongues, but by so doing put the stamp of approval on the speech and literature of other countries. Alien children will certainly then not be branded as barbarians because they are the possessors of an unfamiliar speech.

But if this does not seem practical to our educators, much can be gained in the foreign point of view by the

introduction of readings in translation from the European classics in the schools. Why should we confine school readers to English and American poets and prose writers? Yes, why should we?

## V.

I have not gone very deeply into the matter of teaching peace through history and geography because these phases of the subject have been covered elsewhere. Not only have I myself devoted more attention to them in a previous paper<sup>1</sup>, but others have done so. Those interested should read *Geography and Higher Citizenship*, by J. Russell Smith, and *Building Up the International Mind*, by Harry Allen Overstreet, pamphlets published respectively by the National Council for the Prevention of War, Washington, D. C., and the World Unity Publishing Corporation, New York. It seems to me, though, that some expert in political science should write a similar booklet on the teaching of world peace through the study of civics. This should stress the value of an honest evaluation of the good and bad points in our government. The kind of civics teaching which gives the impression of a perfect government, simply because it is ours and was first founded on liberty, tends to produce a citizenship prone to neglect the polls and leave the affairs of our state too much in the hands of unscrupulous politicians and gangsters.

The teaching of world peace, then, is a matter of implanting ideals of character compatible with modern civilization rather than with the obsolete tribal morality. America should lead the way to a higher citizenship. She can do this in a large measure through her schools. She is best fitted for this, since her ideals are the product of the melting pot. Thus she should interpret her patriotism as a doctrine of *Peace on earth and good will to (all) men*.

1. *The Friend*, Vol. 103, Nos. 36, 37, 1930.



## The Integration of Psychology and Faith

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RELIGION has had many seeming conflicts, with philosophy, with biology, with sociology, and with many other "ologies" and "isms." The present conflict is with the new psychology, which, it is claimed, has had an influence in removing the spirit of prayer from the churches and has been used by those who deny the reality of the soul. This conflict is largely due to a misconception of function and to a misunderstanding or thoughtless use of the new psychology.

If the battles of the "ologies" were confined to academic discussion the average man need not be concerned. But in fact the controversies of the professors ultimately determine the style of architecture of the churches, the manner of spending our incomes, the way in which we occupy our time. The theories become popularized, often distorted, and then men build a civilization upon the theories. Such popular influences as light fiction and the movies rest back upon forgotten theories and controversies which themselves depend upon the experience of a previous age. Thus we are concerned with the new psychology in relation to its influence upon religion.

Some months ago, a popular magazine of psychology appeared. Less than 1 per cent of its first issue was returned to the publisher. The second issue was of 34,000 copies—eight times the size of the first. It then increased to 50,000. Whatever happened to the magazine later in way of deterioration is irrelevant to this discussion, but such popularity reveals an intense interest among popular readers in this new science.

It is quite the common thing for some exponents of the new psychology to become interested in its practical application. In fact there seems to be no academic fences that concern them. They are perfectly willing to write about metaphysics or child training, about anything which happens to interest them. Obviously they cannot speak with authority in all fields.

An editorial in an eastern newspaper took the occasion of John Dewey's birthday to sing a peon of praise for his revolutionary influence on the public schools. Among other things, the editorial said:

"He long ago came to the conclusion that events, experience, 'the stream of things are the only true reality. . . . Don't educate youngsters for some future state [he has said]; 'educate them to enjoy the thing at hand. . . .' Before they (the old school) could make a stand John Dewey had converted classrooms into workshops, had made benches out of desks or removed those instruments of servitude entirely; had established banks, gardens, shops; in short had dramatized education—put the young experimentors in a social laboratory.

The objective, perhaps materialistic, point of view, undoubtedly dominates education to-day. Classical education is going out. Teaching to make a living is crowding the ideal of an education which shall teach us how to live. It would seem that "Behaviorism," "Pragmatism," and perhaps "Materialism," are undermining the whole idealistic system of teaching. If the Junior High school emphasis is on manual training, and if the

colleges of technology and all others are founded upon a new conception of the purpose of life, it is time that the whole field of education be carefully analyzed to be sure that the change is kept truly progressive.

A young clergyman lately discovered the books of a radical Behaviorist in the homes of four young mothers. These young women, studying the problem of child nurture, were rather startled to find that these books given them in the hospital, where their children were so comfortably born, completely discarded religion in any form. Naturally, they wanted to talk the problem over with their pastor. He later confessed to a group of ministers that he did not know just where to turn for his answer to the book.

In an age of transition, it is natural that the leaders of opposite schools of thought should be antagonistic to each other. But in the public school, the home and the personal life, there must be a reconciliation, for neither faith nor science may be discarded. It is not enough merely to say both are true. That is the error the old functional psychology made in its field when it tried to divide a man's mind into emotion, habit, various instincts, will, and so forth, as if they were cut off by a wall and had no interrelation. In actual life they are very much interrelated, even though an academic division for convenience may be made. In actual life ideas from the field of popular psychology and ideas from experimental religion inevitably come into contact either to destroy one or the other or to fuse together.

It is easy for the theologian and the professor to profess agreement in Darwinism and the story of creation in Genesis without conflict. But when it comes to practical application, a believer in a personal God and a believer in a blind urge of evolution will react differently to different life problems,

and in this life of everyday one or the other belief must win, or a careful synthesis take place. As presented by authorities in opposing schools of thought the beliefs can never merge, and in an age of specialization it is doubtful if there can be any general authority of knowledge.

As a matter of fact, the person who is making whatever union there may be of psychology and religion is the man of everyday life experience who has no theory to uphold, no system to defend, but a life to live. He picks up pearls wherever he finds them and makes a necklace of many kinds because it is beautiful. He plucks an ear of corn from this field and that because they are good to eat. He carries stones from near and far and builds a house in which to live. If the psychologist can help him understand how he remembers he is grateful. If the preacher can help him pray he is also grateful. Out of the millions who are making this experiment, new and larger truth will grow, truth that has stood the test of life.

Let us, thinking as one of these millions of experimenters, ask first, "What are some of the truths from psychology which a religious man may appropriate?"

We have thought of a conscience as a direct gift of God. But the psychologist says, "Wait and think how a conscience grows." The child's mind is mostly raw material with a few instinctive relationships, far fewer than was formerly supposed. Science finds no instinct for God in the physical makeup. It finds no separate faculty of conscience. The mind receives many impressions, and many admonitions from elders. It was not considered wrong to suck one's thumb until mother said so. It was not an evil thing to break a bottle of milk on the floor to see the splash until the external discipline began. Everything from washing behind

the ears to mastering geometry takes on its meaning and ethics from the long period of childhood in which the conscience of the race is superimposed on Nature's rudimentary gift of mental life.

Furthermore, we remember that the conscience of one race is not that of another. An Italian in one of the American cities does not consider wine an evil thing. An American in an English court can see little value in the pomp and ceremony. Abraham might have many wives with a clear conscience, but if a man appropriates even two today he is arrested for bigamy and cast out by the church.

A psychologist might say, "Your conscience is what you make it." A religionist might say, "Your conscience is a gift from God." It is natural for many people to choose one or the other of these points of view, but both are really true. The theologian can prove that God is personal and that conscience conforms to the personality of God, given by him to the race to fulfill divine will. The psychologist can also prove that conscience grows according to instincts in relationship to environment and habits formed.

A suggested synthesis for practical life might be this. Conscience is formed by man's free choice in seeking God's will. It differs in time and place, according to his information and perception of divinity in life. One conscience is not as right as another, although a less Godlike conscience is not to be condemned when the lack of information is taken into account. Conscience grows according to the habits we form, as we react to environment rightly or wrongly. It is accurate only in so far as we have been intelligent and faithful in previous habit forming and living. It sometimes needs to be changed and when the intelligence clearly shows former error conscience may still prick us because of habits of conscience previously formed and yet the new opposing decision may be right. For ex-

ample, a man has formed the habits of patriotism with a feeling of divine sanction. We are accustomed to relate our allegiance to God with our allegiance to the nation as an expression of God's will. After arriving at a more international point of view, a man may intelligently say, "I will not be enthusiastic at a patriotic ceremony in which the principle of strong national defense is argued as against world brotherhood." But the years of habit are strong. He is apt to feel that he is unpatriotic and doing wrong when he knows that he is doing right. He has, simultaneously, approval of his new phase of conscience and disapproval of the old habits of conscience. Only in time will the new impulse thoroughly displace the old that habit has enthroned.

God uses the habits, emotions and environment as we seek His will. Psychology merely describes some of the qualities of conscience; it does not disprove either its divine origin, or its divine character, as it is being formed in personal relationship to God. To describe a form in which the mind acts is not to disprove the immanence of God nor of His personal relationship to His children.

Even a brick has not been fully described when it has been called red, heavy and rough. There remain use, origin, and these are more than its mere color or size. The mystery of the idea which first conceived the function and purpose of a brick is far more important than the color and size. The mind that created such an idea is far more real than the brick itself. The great fallacy of some modern psychology is to assume that because habit, emotion and so forth, are being studied, there is no further reality. Conscience is more than its qualities and more than the process by which it develops.

Thus, a man will not say, "Because conscience is merely the product of its environment I will pay no attention to

it. I will be free from all the superstition and prejudice of my forefathers." His conscience has grown up under God's influence in a partnership with it in building a life. God is still able to help man achieve new ideas which may build into conscience. The conscience represents the best past experience of God, but there may be new experience of Him, that will displace the old. The pricks of conscience that are opposed to a new experience of God may be disregarded, but the pricks of conscience that are not replaced by a new experience of righteousness and God's will must be heeded. There is not time to build a new conscience to meet each new occasion, neither should a man become a slave to a conscience he knows to be wrong. Thus there is a synthesis of the truth of psychology and the truth of theology in a practical religious experience. Both religion and psychology have given material with which to build.

Psychology has taught religion a lesson in regard to the importance of the early years of life. It was formerly considered the normal thing to grow up in sin and then be converted to Christianity with an upheaval of emotion and anguish of soul. Adults and not children were the main object of evangelism. We remember the controversy over infant baptism. Even today there are some people so creed-bound that they object to their children joining a church in the early teens. Sunday school lessons were at first written for adults; now they are graded according to the age of the pupil.

Psychology, by calling attention to the tremendous power of habit, has centered the spotlight of interest on the formative years. It has recently gone even further in its development of the study of the subconscious. Abnormal nervous conditions are often traced now to experiences of the pre-school age. Primary teachers are coming to be regarded as the most and not the least essential in

the school system. A study of the various phases of adolescent psychology has greatly helped us to understand the children in a church school and has given us many suggestions of method in approach. Children's sermons have been introduced into the regular service of worship, and the junior church is making this approach even more effectively.

But to regard a child as so much clay to be moulded by a teacher is a fallacy. Merely supplying the right environment or the right psychological approach does not guarantee success in religious education. The soul is still free, in a spotless environment to be foul and in a foul environment to be spotless, and many times it fulfills this apparent contradiction, one way or the other. To emphasize the greater opportunity of influencing young people is not to disregard the possibility of adult conversion. Religion can still proclaim soundly that each soul is free, that religious life is primarily a matter of will, not just the assembling of habits.

Psychology can again help us in the balance of emotion and judgment in religion. The emotional conversion and religious experience is in danger of passing into the discard of the old-fashioned and primitive. Quiet conversational preaching is becoming popular. Quiet normal experience is becoming the rule. It is more than an intellectual process of weighing evidence for and against Christ before decision than it is a blind adventure. But something of power is lost. We do not want to give up intelligent judgment, but there is a danger of being too quiet and unemotional.

Here it is that psychology helps us. Extreme emotion paralyzes judgment; for example, the mad frenzy of a mob is utterly unreasonable. In anger, fear, or other strong emotion, our judgment is for the time being suspended. But in an emotional conversion, which is only emotional, when the emotion has gone

the judgment returns inevitably and the decision made without judgment will not be permanent. On the other hand, extreme intellectualism tends to paralyze the power of decision and the efficiency of action. An undoubting faith is much more popular and for the time more powerful, but a doubting and winning faith is more lasting. The answer is very simple; let judgment precede emotion and action, not replace it. Let emotion reinforce judgment, not kill it. If a man has been well taught in the truth of Christianity and has given intellectual assent, then comes the place for emotion and action, which should go together. The technique of this sort of religious experience is still in the experimental stage, but it is being used more and more in evangelism. The churches get the judgment process ready and then the evangelistic campaign supplies the emotional occasion. Who shall say that the Holy Spirit is a matter of emotion alone? Or is it intelligence alone? The spirit of God involves the whole personality; emotion and judgment can be in balance.

Psychology also helps us to understand the nature of will power. Amid the quackery of much of the self-made literature advertised in the magazines are some genuine suggestions. Will power is something that is developed. The power to choose and follow an action grows. We are given free will, but we are able by the process of indifference, which is suicide of the will, to let it atrophy. Every decision made and followed through helps us to follow through another, holding in abeyance the natural present impulse in accordance with an ideal, that is, an emotionalized idea. Trivial things like getting up when we have decided to get up have a bearing on will power. Mental actions, foreshadowing of events, can do much to strengthen or weaken a will. Will is free, but it develops or deteriorates as we make it a habit.

It follows then that the habit of decision in religious experience is very significant. In the junior church we are training young people now in little acts of will, in projects of personal investigation allowing initiative and responsibility. As the habits of trustworthiness and decision are cultivated so the life will be stronger. We are not born with temperaments ready made. Hocking, in his book, *Human Nature and Its Remaking*, clearly shows how rudimentary is our personality heritage. Persistence and vacillation are not in-born dispositions. We form the habit of persistence, or the habit of vacillation. Each life builds its emotions, desires, judgments and will power, into a pattern involving the whole personality. Authentic evidences of personality change under conversion bear out the fact that human nature can be changed, but psychology goes further and says that the very personality itself, especially as evidenced in will power, is the product of years of habit. Religion still insists that years of habit are dominated by free choice and are available to divine influence.

The church school must be more than a mere educational institution, preparatory to a conversion experience. It must be that converting environment which is building not just a mind, but a whole soul in so far as that soul chooses.

Modern psychology emphasizes the influence of the subconscious mind. Much of the terminology is mere verbalism. But the facts of a complex and of the evils of undue repression are evident. Religion has been accustomed to lend itself to the doctrines of repression. "Thou shalt not" is the old idea of religion, and that leaves a vacuum which is evil in itself. Prudery often calls itself religion. Normal sex life has been thought of as unholy. Self-control has been advocated in a form that is really self-suicide.

The new note in religion is "Thou



shalt—." We are not taught to regard the body as something evil which must not be spoken of, or painted on a canvass. Anger, fear, and the other emotions are not considered evil and something to hold in check, but today we seek to give them normal and holy expression. Religion is no more a matter of crucifying the flesh, but of dominating the body with God's will, using all that we are for the glory of His Kingdom. It may be noted in passing that religion is the best preventative for complexes of sex, egotism, inferiority, or whatever else there may be of abnormality.

Physiology has taught us the influence of toxic poisons in the blood upon emotions, and the effect of emotions upon health. Psychology shows us that certain parts of the brain are related to certain functions so that injury to one of these sections of the brain will change personality in that respect. The physiology of habit formation by the training of nerve connections is also demonstrated.

In short, spiritual life may not be regarded separately from physical life. On the other hand, merely to name the instincts is not to describe a personality in which they are woven into a pattern of individual choosing. Body and soul are inseparable; neither may be considered alone.

But religion has as much to contribute to the psychologist as he has to religion. In the first place, it can show him worlds that his puny new-born science has not even begun to dream about. How little psychology really knows! The psychology of one age is discarded for that of another. Functional psychology has given way to a psychology that considers the whole personality as an interrelated organism. The soul is infinitely greater than the material universe which science has just begun to exploit.

One practical result of superficial study in magazine psychology is that

the student becomes an egotist. Many jokes have been written about the psychologist's piercing glance that it is often ridiculous in its attempts. The meaningless repetition of words, sitting before some weird diagram and repeating "I will" or some doggerel verse about will is apt to make one turn his attention too much upon himself. Religion has demonstrated that the way to save one's life is to lose it; the highest altruism is the completest egoism in its realization of life. Both the amateur and professional psychologist need to know this.

It has been suggested that the Behaviorist is tempted to pay too much attention to environment and habit. The objective method alone would make impotent helpless mechanisms of our lives, regulated absolutely by the habit-response to stimuli. This leaves no right or wrong, no sin, no meaning to life or thought. Conscious judgment would then have no validity but would be merely the pale shadow of a life exposed to a certain environment. Religion disproves and warns against this mechanism. Life is free.

Religion makes room for God. A universe that was merely wound up to run down without rhyme or reason is untrustworthy. To take the belief in God out of history would be like removing the spinal cord from the human body. Upon such a belief in God have been built education, science, industry, nations and culture. Many claim to live without religion, but if they were consistent the only logical conclusion would be suicide. From the primitive superstition of the native to the intricate theory of a philosopher religion has dominated all the way. Atheists live on by using the borrowed fruits of religion unacknowledged. However it is true that a decadent religion may be a retarding force almost worse than no religion at all. Faith needs to be modernized continually. The psychologist stepping



out of his own field of knowledge may deny God in a book, but the man who is trying to create life is better without that book than without God.

Physiology cannot understand immortality, for that is outside of its sphere, but just because a sunset is not under the microscope does not prove that the sunset does not exist. It is a different field of thought, but just as valid. Religion makes possible the belief in immortality which makes life truly understandable in terms of justice and love. Likewise, it is not legitimate for psychology to deny the life immortal just because that reality is outside of its particular realm of investigation, unless one allow the spiritualistic medium to be a psychologist. It seems strange that psychology often denies religious immortality, when it is so creditable of spirit pictures and other "psychic phenomena." One is apt to conclude that the new thing has a preference out of harmony with its facts.

For a man who is trying to build a personality wisely, general psychology stops short of Christ the Saviour, but that is the climax and heart of Christianity. Other religions have led up to Christ. He is the center of the finest of all aspiration after God. In any synthesis of psychology and religion, room must be made for the mystery of the Son of God.

Thus there are many new values arising out of the new psychology. Its advocates may be too enthusiastic. They may be Godless men in some instances. But truth ultimately benefits mankind even though new schools of thought give the world scientific "growing pains." The new psychology as a method has a great contribution to make. But even when the advocate of the new approach leaves his laboratory and his facts and, disregarding all the past philosophy and metaphysics, boldly proclaims that he finds nothing outside his laboratory but empty air, he is simply in a world that

he does not understand. When philosophy as an academic department surrendered the new science of psychology to the department of biology a profound mistake was made. There is biological psychology, but there is also metaphysical mind study. There is a psychology of behavior, but there is also a psychology of introspection. There is a world of material fact but there is also a world of eternal value. Science has nothing to do with value. Philosophy needs to take from science anything it can contribute in the discovery of fact. Religious education needs the assistance of the new psychological methods, but it also needs the quest for ultimate values.

The teacher of religion by his impartial and practical function is the ideal person to bring about the integration of psychology and faith. But to do it he needs to keep his independence and to test all theories in his own laboratory of life.

At a recent conference of leaders in religious education, it was asked, "Do we need to postulate the existence of God? Do we have any function beyond that of a helper in the students' quest for truth?" In the discussion which followed it was suggested that the teacher has the function of supplying bricks out of the racial experience even though the learner may build his own life structure. The teacher is more than a mere spectator. Both teacher and learner contribute in the process. The thought of man has discovered certain truths about God and life, certain estimates of value. Truth is more than a mere relativity; it is growth.

Faith is as valid as psychology, and psychology is as valid as faith. We are observing the fusing of both, not the death struggle of one or the other. After the integration of psychology and faith, the learner of God will have a better chance to find Him.

## Defining the Tasks of Religious Education\*

### A Class Discussion

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**D**URING the summer school period a class for teachers in the vacation church schools of New York City was held in New York University. These teachers taught in the vacation schools and regular class sessions were held each week along with the teaching experience. The class itself was on the junior college level and was composed entirely of junior college or graduate students.

As the work of the supervisors and the class discussion progressed it became evident that there was a vital need of clarifying the real purpose and aim of religious education. Many projects were being carried on in the various schools represented and discussions were held with the children which oftentimes did not seem to "hit the mark." Therefore, a discussion of this whole matter was decided upon by the class leaders. The original questions and results of the discussion are given below. They are offered here not as any great "find" in this field but with the hope that they might be thought through more widely and comments made which would lead to further thinking along these lines.

The four questions presented to the class were:

(1) What is the difference between moral and religious education?

(2) What is religion (Christian)?

(3) What does it mean to be saved or converted?

(4) How does religion help one to make decisions?

The answer to the first question, "What is the difference between moral and religious education?", was most conspicuous in its simplicity, but was discussed for nearly a whole period of two hours. The answer was merely one word—*God*.

The final conclusion was that the real difference between moral and religious education, or the thing religious education offered over and above moral or ethical education, was God or a God-consciousness. This, of course, recognized Jesus Christ, if it was the Christian religion which was being taught. But the one and only difference the class could agree upon was that religious education must be God-centered to be religious. Anything else which might be taught, and which should be taught, by all means could be included under the moral or ethical code. All teachings must finally center in the individual's relationship to God. Only then could it be truly religious.

This is surely no striking conclusion except in its simplicity and its apparent finality. If it is valid our church schools must either be developers of God-consciousness through worship, discussion, activity or whatnot or give up the name of religious schools. In our Christian schools our curriculum material must cen-

\*This is the response of one class concerning the real purpose and aim of religious education. Has this class stated the actual difference between moral and religious education? The Editorial Staff and Committee would be glad to have your comments on this discussion and its results. If any of our readers know of similar discussions we would appreciate hearing of them.

ter in and around Christ's interpretation of God as Father and the relation of each of us to Him, or it cannot accomplish its purpose. Material which is centered in mere moral or ethical problems is not religious in the real sense of the term.

During the discussion of question two, "What is religion?" two definitions were offered.

(a) "Religion is that type of human experience characterized by faith in and a feeling of dependence upon God and dominated by the desire to cooperate with Him in the conservation and increase of values" (Edgar S. Brightman).

(b) "God is the integrating force in the universe from which we get our greatest good when proper adjustment is made" (Henry Weiman).

The question was raised as to what was meant by force in the second definition. "God" was therefore decided upon as a personal being or mind, and best summed up in Jesus' word "Father." This is, of course, the God of the personalist and the center of Brightman's definition. It was this God, however, and the personal relationship to this God, which was considered to be religious. A relationship to mere force or activity could not be conceived as religious in any real sense. Therefore, the Brightman definition was accepted as a basis for discussion.

The third question, "What does it mean to be 'saved' or 'converted'?", led to one recognition. That was of the power or added strength which religion gives the individual in this relationship to God. It was felt that something really happened in the life of the individual who was converted. This change cannot be satisfactorily accounted for by mere physical or mental adjustment and reaction. There was something else which entered into the change which was an outside force or power. It could not be definitely defined or isolated, but there was unanimous decision that such a power was a vital part of religion, its very dynamic. The word *power*, was, therefore, defi-

nately connected with *God* in the answer to the first question. That is, this "power" is a result of God-consciousness and cannot be overlooked in the question of religion.

The answer to the fourth question, "How does religion help one make decisions?", can best be stated by giving the outline as placed on the blackboard in the class.

(a) Some things which help us to make decisions.

- (1) Aims, attitudes, ideals.
- (2) Example.
- (3) Past experiences.
- (4) Interests and desires.
- (5) Capability—capacity.
- (6) Environment.
- (7) Friendship.
- (8) Relation to others.
- (9) Training.
- (10) Previous decisions.
- (11) God, or religion.
- (12) Knowledge.
- (13) Conscience.

(b) How are decisions made?

- (1) Consciousness of the problem. Definition.
- (2) Recalling past decisions.
- (3) Weighing.
- (4) Thinking through.
- (5) Considering possible solutions.
- (6) Prayer.
- (7) Relationship to God.
- (8) Power or added strength or determination.

From this it will be seen that decision-making is based on much more than past experiences. Other very important items enter into the making of a decision. The two important items which help us to make religious decisions or decisions based upon religious ideals are one's relationship to God and the power or added strength and determination which this relationship gives. Thus, God-consciousness is a vital part of religious living.

The class further concluded that: "We

are religious to the extent that we react in making religious decisions." In other words, the making of religious decisions is the real center or the core of religious living. It is to help the individual in making Christian decisions that we have Christian education.

This led to the final step in the discussion which was:

Some specific items to be put into our religious education programs, in view of the foregoing considerations.

(1) God-consciousness through real, vital, worship and discussion experience. Knowledge of God as revealed by Jesus Christ, in nature, etc. This should develop the "power" or "dynamic" in religion.

(2) Vital religious values in interpretation of life.

(3) Less stress on overt or physical activity, more stress on thinking or "vicarious" experience. This should include:

(a) Information and knowledge.

(b) Christian ideals.

(4) Whole-hearted, spontaneous, thoughtful, personal expression on part of the pupil under the guidance of the teacher, rather than license.

(5) Technique of decision-making.

(6) Knowledge.

The importance of the God-consciousness and its corollaries, of "power" and vital religious values in interpreting life, have been sufficiently stressed. It was further suggested, however, that to develop this the teacher must have had a

vital experience to be able to lead the pupil to a vital experience and the abundant life. This necessitates the personal association of the pupils with the teacher. The next two items might be more fully explained.

It was definitely felt by the class that the present stress upon overt or physical activity was being carried too far. It was not so much past "overt" experience which was a vital part of decision making as it was the information, knowledge, and ideals which came largely from "vicarious" experience which counted so strongly. Therefore, the development of ideals should be stressed as a vital and practical part of the program of religious education.

Again, so much activity and stress upon "overt" experience has led to a certain uncontrolled license in the classroom. This is in no way justified and should be replaced by "wholehearted, spontaneous, thoughtful personal expression on the part of the pupil under the guidance of the teacher." This will, of course, lead to more vicarious, rather than an excess of overt, experience on the part of the pupil and this coincides with the former conclusion.

Number six on the technique of decision-making was a result of the class discussion in stressing the central place of decision-making in religious living.

As was said above, this whole discussion is offered for further consideration and diagnosis, as it may stimulate discussion and refutation or change as others consider the same problem.



## Points of View and Practices in Personnel and Counseling in Y. M. C. A. Schools

T. H. NELSON

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**I**N A RECENT meeting of the faculty of a Y. M. C. A. Evening Junior College, the professor of sociology told of his experience with a student who was not only failing in his subject matter but evidencing a general lackadaisical attitude. The intelligence tests and the general appearance of the student led the instructor to believe that he could do very much better work. On a ride home with him one evening after class, the young man invited the instructor to meet his wife. They had been married only a year. They were not yet able to buy all the things needed for the home. Early in the conversation the instructor discovered that the wife did not believe that it was worth while for the husband to go to school. He should have saved his tuition fees for things they needed. His evenings should be spent with her. Differences between husband and wife in point of view regarding education had brought about a tension affecting the achievement of the young man in his occupation and in his school program. Exhortation to spend a larger amount of time in study or attempts to shame the individual into better "recitations" would not have helped. The instructor was wise enough to deal with the whole individual in a social situation rather than with a limited manifestation or symptom of his difficulty.

Seeing and dealing with the whole person in his environment has become a guiding concept for the instructor con-

cerned with counseling as well as with "teaching" an outlined subject. It has a corollary. Counseling prizes the differences and variations of an individual. Conformity loses its value; it may in many instances become an evil. Mass education is regarded as dangerous. Persons are seen to differ in tastes, interests, needs and abilities. And education, whether in class groups or in personal counseling, must foster these differences as long as they are real and worthy. They are worthy as long as they contribute to the individual's self-realization in a co-operative social environment.

Charles Andrews had attended courses for a year in an evening junior college of liberal arts, for it was necessary in his state to submit two years of liberal arts courses before he could enter a law school, and he had declared his intention to become a lawyer. But when he attempted to enroll at the beginning of the second year he was told that he could not be admitted; he had done such poor work during the first year. He begged for admittance and was told he could enter if he could persuade the head of the personnel services that he should be preparing for law. Interest tests, intelligence tests, reading ability tests, emotional stability tests were given, inquiries were made of his performance in high school, family histories were collected, and as a result it was found that his interests were like engineers' and not like lawyers'! His

performance in school had been good in mathematics and vocational subjects, and weak in linguistic and social studies. His father and grandfather, and many other relatives, had made good in agriculture and engineering fields, but his mother was anxious that her only son enter a profession that would bring social prestige to her family. The young man was being forced to lift himself by his bootstraps into a profession for which he was not adapted. The counselor, in co-operation with the dean and the faculty of the school, helped this person find his own individual interests and needs, and plan intelligently to meet them.

The personnel services sought not only to know Charles Andrews as a student but in the completeness of his interests, abilities, and in the midst of his pertinent social environment. In dealing with the whole person, it found his peculiar interests and abilities and, prizing them highly as the real Charles Andrews, sought to help him realize his potential self, not as a lawyer but in other fields more promising to him.

A third point of view characteristic of modern counseling regards education more as a process or as a way of dealing with experience rather than simply as achievement in organized traditional subject matter.

What content of knowledge or skills one learns is more often secondary to the way in which one learns to deal with experience. Since the learner must take the responsibility for and devote his own effort to achieving methods of dealing with experience, the point of view and the techniques of counseling become of more importance than the point of view of passing on knowledge or the drilling of the person in predetermined learning of skills and habits.

Counseling helps the person study his problem, become sensitive to the factors and forces at work in his situation, weigh the significance of each, anticipate consequences, judge and choose values, formu-

late plans of action and maintain purposeful and intelligent direction in the face of difficulty. The content of the experience and the specific outcomes for the persons concerned are of vital importance. But that content lives only in that experience. The method by which the content comes to have meaning and value may persist if conscious attention has been given to mastering it. Counseling is concerned with education as the process of achieving values, more than it is with the specificity of content. It is concerned more with putting a person to work and counseling him in achieving his larger self than in getting him to accept a given point of view or even become loyal to any given values. Consequently, the educator with the counseling point of view—whether he is an administrator, a registrar, a teacher, or a member of the personnel service staff; or whether he is a preacher, or a Sunday school teacher, or a doctor, or what not—seeks to help the individual master a way of dealing with experience, a way that prizes the individual's peculiar interests and abilities, and makes it possible for the whole individual to function effectively in dealing with experience.

Life thus becomes continually educative and experience its recurring subject matter. Growth of the total individual into his own larger and most worthy self becomes the aim of the counselor.

*How far to the personnel practices of the Y.M.C.A. schools conform to the principles of good personnel work?*

In the hundreds of Y. M. C. A.'s throughout the United States, the secretaries meeting boys, young men and adults in the midst of dynamic life situations face the constant choice of telling, preaching or evangelizing versus counseling and guiding. In the forty larger cities where the Y.M.C.A.'s conduct organized school programs, in which thousands of students enroll in systematic curricula extending over four to six years, there is an increasing tendency to place the counseling and guidance work



on a systematic basis. One of these schools enrolling 1000 different students a year, of whom about 350 were full-time and the others in evening programs requiring attendance of from two to nine hours a week, kept a careful record for a year of the interviews of the administrative and supervisory staff with students and prospective students. Over 9000 interviews, some of them brief but all of them systematic and directed toward a problem or concern of the individual, were conducted during the year—an average of nine interviews per student enrolled. This does not take into consideration the counseling work of the instructors in their class groups and in their many personal contacts with individual students.

Under the direction of a Commission on Personnel and Counseling the practices and procedures of the forty larger Y. M. C. A. schools were surveyed under the following headings:

Background training of staffs

Sensitizing and training faculty on the job

Alumni education

Follow-up

Clinical work with students

Personality work with students

Health

Uses of other facilities of the Association

Registration and educational guidance

Organization of guidance from the standpoint of the way it affects the student

Referrals

Organized occupational guidance of groups

Vocational guidance

Recording practices

The survey revealed that the schools were doing their best work in (1) educational guidance, (2) vocational guidance, (3) personality adjustments, including clinical work with individuals, (4) organized occupational guidance of groups,

(5) recording practices, and (6) sensitizing and training of the faculty for counseling. A study of the descriptions of the practices and procedures of the various schools under these six headings revealed, of course, a variety of practices and some differing points of view regarding the scope and function of the counseling and guidance in Y.M.C.A. schools.<sup>1</sup>

The essence of these descriptions will be presented in the following paragraphs.

(1) *Educational Guidance.* Nearly every student or prospective student presents a more or less complicated problem of educational guidance. Even though he may have made an intelligent choice regarding occupation, there are still a myriad of factors which influence the outlining of his educational program. If he has completed high school work and has had very little or no business experience he then enrolls in the regular professional curriculum of commerce, law or engineering, whichever is most appropriate. Even with this student the problem of how much time he can give to his work, whether he should take the complete program or a partial program, becomes a matter for individual counsel. While the proportion of these regular students is increasing in Y.M.C.A. schools, there is still a very large number of persons who have not completed their high school programs but who want to go on with their preparation on the collegiate level. Many of them have had several years of experience on the lower levels of the professions for which they wish further preparation. Must they go back and take all the academic preparatory courses regardless of whether or not they are too subjects for advanced work, or would it be better to enroll in the college courses even though requiring some extra work on this level? Can several years of business experience be substituted for some of the regular courses

1. A detailed presentation of these practices will be found in *The Educational Council Bulletin*, March, 1931, published at 347 Madison Avenue, New York City.

in the curriculum? Has the individual, although he has completed courses in English, mathematics, and other tools subjects, really failed to develop the techniques and the ability to think in these areas which are essential for work on higher levels? Does there need to be some specialization of program for the difficulties peculiar to this individual? It is apparent, therefore, that the problem of planning an educational program for each individual presents opportunities, in fact necessities, for adapting the regular curriculum to fit his peculiar needs. The survey of the schools revealed that the largest number of counseling opportunities arose around problems requiring educational guidance.

(2) *Vocational Guidance.* The second most popular type of counseling problems had to do with choosing an occupation. The Central Y.M.C.A. Schools of Chicago, having one of the best functioning personnel services, consider vocational guidance without a more thoroughgoing analysis of the student's skills, abilities and interests to be unsafe. Vocational guidance takes place as the student studies his way into the problem, and guidance then becomes essentially an educational process with both study and experimentation forming a part of the method.

In Dayton, the Y.M.C.A. schools are making a serious attempt to use volunteer counselors. When the student's needs are uncovered, either by personal interviews with Dr. Frank D. Slutz, the special counselor, or with members of the staff, the following program has been set up to help the student: A group of forty-five occupational counselors have been selected and are prepared to give counsel to any student considering a particular occupation. These men have had some instruction as to what is expected of them in counseling, and have been carefully selected with the view of getting from them the average viewpoint of the occupation which they represent.

In Baltimore, Mr. N. A. Lufburrow, in charge of the vocational and employment services of the Schools, finds that the individual, in choosing an occupation, finds three major questions: first, "What qualifications have I to offer?" (study of the individual); second, "What fields of opportunity are open to me?" (study of occupations); third, "What choices ought I to make?" (vocational planning).

(3) *Personality Adjustment Including Clinical Work with Individuals.* One of the most fascinating phases of the counselor's work is helping the individual make systematic adjustment in the realm of personality difficulties. It is interesting to find that in some of the schools the counselor assumed that practically all students need counsel in making personality adjustments. In others, the nature of personality difficulties is more sharply defined and the student has the aid not only of the teachers but frequently of the dean of the school. In one day high school, systematic interviews with all of the students help to discover personality difficulties as a part of a general plan rather than waiting until the difficulty shows itself in class work or in social adjustments. The methods used range all the way from systematic interviews to the use of tests, systematic clinical treatment—and reference to expert practitioners. In one school the person in charge of the counseling work is a psychiatric social worker. In all schools there is an attempt to co-ordinate the work of the counselor, the dean and the faculty, sharing as far as possible certain difficulties with the faculty and enlisting co-operation in gathering information regarding the student and in the study of reactions to prescribed treatment.

(4) *Organized Occupational Guidance of Groups.* In this area we find a conflict of experience. One school writes that a course on occupations was given in their day high school but after two years was discontinued as being an un-

desirable approach to the guidance problem. Another day high school is finding a systematic course in occupations for its students particularly helpful. The objectives are to give information regarding occupations, arouse interest in various occupations, give vocational try-out, and allow tentative choice at an early date. The course is very definitely related to the personal vocational guidance of the individuals enrolled. The persons in charge of the course took special graduate work in vocational guidance. A trained psychologist also assists at the more technical points. Organized courses dealing with occupations or with vocational guidance seem to be limited to the day elementary, or high schools. Several schools and smaller Associations offer, for groups not enrolled in the schools, a systematic study of occupations supplemented by personal counsel regarding occupational qualifications. The tendency in the organized occupational guidance of groups seems to be toward acquainting the individual with the wide range of occupations, equipping him with a method for studying occupations in relation to his interests and qualifications, acquainting him with resource materials, and assisting him in finding ways of trying out his interests in selected occupations.

(5) *Recording Practices.* There is a definite tendency toward the systematic gathering of more data regarding the student, not only while he is in school but regarding his experiences previous to enrollment and occasionally records following the completion of his school work. This record usually takes the form of a folder for each student; in some cases the American Council on Education Cumulative Record is used. In this are filed intelligence tests, achievement tests, school records, the student's programs and correspondence pertaining to his achievements and progress in the school. There seems to be larger satisfaction with the available tests and record forms

in the full-time high schools and in the full-time collegiate schools than in the evening and part-time schools. Apparently there is need for the development of satisfactory personnel forms for the part-time adult student.

(6) *Sensitizing and Training of the Faculty for Counseling.* The background training of administrative and supervisory staffs seems to be the starting point for good personnel work. With such a background the administrative staff is able to lead both part-time and full-time teachers into larger understandings and improved techniques for counseling and guidance. Until lately the responsibility for personnel and counseling was thought to rest very largely upon the administrative staff. Now there seems to be a definite tendency toward sharing this responsibility with the faculty members. One school writes that it makes no effort to sensitize its faculty to personnel aspects of the school. It chooses only the individuals interested and no great effort is made to sensitize them. This point of view, however, seems to be antiquated. A more typical school is revealed in the following report of how the faculty is sensitized and trained.

An effort is made, tactfully and gradually, to sensitize the faculty as a whole to the personnel aspects of the school, by sharing experience, producing cases of successful counseling with the teachers and students. Meetings are used for sensitizing the faculty to the individual needs of the students, showing how the personnel officer performs useful functions normal to the school routine. Readings are suggested which would give background for this kind of work, and informal discussions by specialists are useful. In very few cases is the faculty prepared to cooperate in any way with the more specialized personnel service of the school. Only one such case has come within my experience. It cooperates as far as the administration is able to permit it and make it possible. The time of part-time instructors is very limited even for discussions or chats about students. In order to improve the effectiveness of this cooperation, the personnel officer must devise methods which can be operated with a part-time faculty.

## SUMMARY

Whether one interprets personnel and counseling in terms of the practices of the various schools or in terms of their evolving points of view, one finds certain characteristics and trends.

(1) Education, as it seeks to get away from the limitations of traditional subject matter or the narrow confines of vocational skills and knowledges, takes on larger concern and gives larger attention to the whole individual. It seeks to know the individual as a person with interests, needs, tastes and abilities which are peculiar to him. It realizes that his environment is, after all, a part of a total self; to know the person means to know his environment. The counselor, whether a school head or teacher, therefore, finds his "subject matter" to be primarily persons in their natural life settings, each different in his actualities and potentialities, seeking the ways of achieving the largest possible growth.

(2) In the typical faculty group, whether teaching full-time or part-time, there will be found those who conceive education as being concerned with the whole person. Such persons will become counselors and guides as well as experts in subject matter. Here and there an instructor will even develop expertness in mental hygiene and establish co-operative relationships with clinical agencies so that those enrolled in his courses are dealt with as total individuals even though the administration may not require it or assist in it.

(3) Experience would indicate, however, that the administration should and must take the responsibility for sensitizing the faculty to a vital concern for the whole individual, set up systematic faculty training in personnel points of view and in techniques, and both provide adequate records and require their use.

(4) Whether the administration should provide a personnel department and a person or persons especially related to these services seems to be less a point of difference than it was in the Y. M. C. A. schools some years ago. The co-ordination of the personnel work of the instructors and administrative staff, the carrying on of the more highly specialized aspects of personnel services, such as testing and dealing with highly complicated cases, the establishing and maintaining of relationships with outside agencies for dealing with special cases, and the responsibility for initiating improvement and extension of the personnel services seems to be primarily the function of some especially assigned person. While the words "department" and "bureau" seem to be less used than formerly, the fixing of the responsibilities for the personnel function is growing more definite.

The survey of points of view and practices in the Y.M.C.A. schools shows that personnel work in its aims is not different from education. While it was at first largely identified with personal interviewing and the giving of tests (and still may be limited too much by these characteristics), it is more and more coming to mean the same as good education in what it seeks to accomplish. The emphasis on personnel and counseling has introduced new and more objective techniques for helping the student analyze his own problems. But these techniques do not reduce the responsibility of the instructor for an all-around growth of the student; rather they furnish additional data for better direction of his efforts.

Personnel and counseling is an additional way of enriching the processes of education for the larger growth of the whole person.

## Y.M.C.A. Conventions at Cleveland

O. D. FOSTER

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THE TWO Y. M. C. A. conventions held in Cleveland the first week in August were of unusual significance. The World and the International conventions brought together over a thousand delegates from forty-nine countries and from all the states of the union and the various provinces of Canada. These bodies met jointly in plenary sessions and separately that the widest interests of all might be conserved. The plan gave to the world delegates a better view of the work carried on in America while the American delegates were permitted to get a clearer view of the Association as a world movement.

The world delegates were seated by countries in the convention. In the large dining hall provided especially for the convention, there were placed at the various tables flags for different nations, as well as state emblems for Americans. This plan did much to heighten the sense of solidarity in diversity. National songs were sung with spirit and enthusiasm by the various groups, while others hummed with them. In voting, the tendency of casting ballots in national blocks was marked. In some questions the thoughtful observer could forecast with considerable accuracy how national alignments would be formed. Though possible embarrassments arising from this plan would not be difficult to imagine, the results were all the program committee could have wished.

The huge machines, working through numerous committees, commissions and other groups, ground, of well-cured material, their grists, which ultimately

came before the final inspectors for approval. The platform addresses by world leaders afforded inspiration and maintained unity of thought and action. While English was the official language, all matters of importance were interpreted in both French and German.

A strong sense of institutionalism pervaded the conventions. Here the delegates felt was a great institution with its world reach investigating itself and planning its program. Its members came from numerous creeds and churches, with a greater sense of solidarity perhaps than they experienced in their respective religious groups at home. While this sense of solidarity or unity is the strength as well as the weakness of an organization made up of members of, and depending upon, church groups, the detachment from other colossal world forces of the supporting churches seems unfortunate, though possibly unavoidable. Here is developing a world brotherhood quite independently of the agencies supporting it, and apparently without the co-ordination of the best statesmanship to be had from all groups interested. The genius of the movement, however, has brought co-operation between individuals before institutional co-operation was possible and has rendered strategic pioneering service. To numerous practical-minded men who care not for theological distinctions or technicalities in polity, these forces working for co-operation are the precursors of a new church. They have a simple creed, a program of action, hundreds of millions



in property and living endowments, a powerful organization world-wide in its scope and singularly appealing in its set-up.

While the local Association is autonomous, these conventions are quite as binding, or at least as influential, in shaping the thinking and action of the members as are many national Protestant conventions in binding their constituencies. These world conventions, assuming the success of the Associations, will provide them with a greater unifying power in the world than chaotic Protestantism possesses. At points where the Associations come at grips with other religions they may also have an advantage over a divided Christendom. The maintenance at Geneva of a world office and secretarial staff is strategic. The expansion of a world program from this center as the rapidly growing capital of the world carries with it potentialities commanding the highest admiration of the friends of the Association and the gravest apprehension of its foes.

The direction in which the Association is going, as detected from the Cleveland conventions, may best be seen, perhaps, from the watchwords given by its leader and the actions taken by the groups assembled. Dr. Mott, in his usual manner of touching the high spots of the world's condition, fearlessly enunciated the qualities needed by the Association in its secretaries if it is to grapple seriously with its opportunities. Though his high standard will be most difficult to be found incarnated, he has set the aim of the Association so high in the selection of its leadership that salutary results will surely follow. He called for men who understand human problems even better than material problems; creators, not followers of programs; rivalry in quantity and quality of service rather than in institutional glory; leaders of youth capable of trusting them; men who are genuinely co-

operative and of deep religious convictions. While any institution might well covet a leadership as is here called for, Dr. Mott has put his finger on the Association's greatest need.

The actions taken by the Cleveland conventions were in many respects of forward-looking character. Fearless stands were taken on many issues of national and international concern. On war guilt, they voted to "dissociate themselves from the injustice of attributing to one nation or group of nations alone sole responsibility for the war." They went upon record to call upon their respective people and governments to the end that the forthcoming Disarmament conference shall result in considerable reduction and limitation of armaments. On interracial relations, they voted to urge all Associations to take definite steps toward the goal of making possible full participation in the Association program without discrimination as to race, color or nationality. It was voted that one of the Association's fundamental privileges and functions is the maintenance of an open platform, on which may be discussed all questions affecting the economic, social, political and spiritual welfare of the community and of the world. They took a stand on industrial objectives very similar to that taken by the Federal Churches of Christ in America and by the Holy Father in his recent encyclical.

The industrial, interracial, international and moral implications of the foregoing actions will be as far-reaching as the leadership of the Association has power and courage to stand behind them. Since institutions live on contributions and their secretaries are human with human needs, they will continue to be subjected to grievous temptations to rationalize on extenuating circumstances.

The convention carried an unusually high spiritual tone. More interest in

religion and less in the material was in evidence than is usually found in such gatherings. It was held that the ultimate control of the Association in all countries is in the hands of those who are members of the Christian church or who subscribe to the Paris basis or some other basis accepting the sovereignty of Jesus Christ. Personal allegiance to Jesus as a test was the ideal held before the convention. Greater emphasis on Bible study and a vital religious message for the Association were unanimously urged.

Forward steps were taken to see that more young men be called into the leadership of the movement. Success in this direction will do much to quiet those who have spoken of the Association as an institution made up of the older influentials and operated through paid staffs for the youth of the privileged classes. This reform, if carried into effect, will be a significant contribution to all agencies which the Association represents and serves.

Further steps were taken to extend the work of the Association to all unoccupied fields in the world. Recognizing that no adequate plan or program of extension could be entered upon without the active co-operation of the various

National Alliances over the world, it was urged that every Alliance should accept responsibility for its share in such a missionary program, and to strengthen its present co-operation and to add to it, (a) enlisting the interest and support of the whole membership on its behalf and (b) lending for stated periods the services of experienced workers in pioneering and development projects within the plan prepared by the World's Alliance.

The present financial crisis through which the Association, along with other agencies, is now passing will determine to a large extent how rapidly this program of world expansion is carried out. The forces here to advance and to retard are conflicting, complicating, compromising and often deceptive. On the shoulders and hearts of the Association's best statesmen are resting tremendous responsibilities. Will they make of it in reality a spiritual movement of young men, by young men and for young men throughout the world, and if so to what end will their brotherhood be directed and what program will they follow? The potentialities are boundless. The Association, like all similar movements, needs greatly the aid of friendly critics.



## BOOK REVIEWS AND NOTES

*The History of Fundamentalism.* By STEWART G. COLE. New York: Richard R. Smith, Inc., 1931. Pp. 360. \$2.50.

Here is an interesting story of religious conflict, viewed from the Liberal Camp. Its value lies not primarily in theological exposition, but in Professor Cole's painstaking collection and use of the extensive literature of the Fundamentalist-Modernist controversy. His book provides a unique summation of source-material of vital significance to students of this period of American church history. It has also the gift of perspective, for its author accomplishes the integration of the Fundamentalist movement into the larger pattern of the nation's social and economic history and clearly shows the sources of Fundamentalism in the social pattern of inherited Christianity, in what he calls "the colonial foundations of religion." In the impact of secularism upon Christianity through the industrialization of society, the development of modern state education and of modern science with the resultant changing ideals of church and society, he sees the genesis of this inevitable conflict in Christian cultures.

Divergent types of religious loyalty grew up in the church. One party looked to pre-scientific theology for its content of Christianity and defended the same in order to carry forward a genuine piety. . . . Another group trusted in the method of experimental religion and discovered Christian truths as they would any other form of knowledge. . . . Adventurous Christians attempted to maintain a working acquaintance with the ideals of the

new social order. . . . They became the liberals of the church. On the contrary, many Christians failed to live apace with the current revolutionary movements. From their point of view, society was in the throes of demonic possession; classical orthodoxy only was the test of true cultural allegiance. . . . Such advocates became the conservatives of the church (p. 29).

Out of this conflict arose the Fundamentalist movement, the reaction of the conservatives to liberal Christianity. The body of the book is given to a well-documented history of current conflict within and beyond the organized church. This includes five of the larger denominations,—the Northern Baptists, the Presbyterians, the Disciples, the Methodists, and the Episcopalians, and, as well, a large number of other organizations such as the Christian Fundamentals League, the Bible Schools and Conferences, the Association of Conservative Evangelical Colleges, the League of Evangelical Students, the Anti-Evolution League, the Bryan Bible League, the Supreme Kingdom, the American Conference of Un denominational Churches, and the World's Christian Fundamentals Association. The list might be extended but is full enough to show how packed with factual material the book is.

At times it is frankly partisan, both in its choice of Fundamentalist opinion for quotation and in its interpretation and evaluation of that opinion. Certainly it will not be more acceptable to the Fundamentalists than were the earlier northern histories of the Civil War to the Southerners. It is too soon to expect from any

convinced churchman a completely objective appraisal of a controversy still dividing the Christian church.

In his concluding paragraphs Professor Cole writes in a spirit of conciliation and of hope:

No doubt the allegiance of the orthodox to what they thought was right and abiding in evangelicalism was a most praiseworthy trait in their personal testimony; but because liberals embraced other religious ideals in the same situation, conservatives reacted in an agitated manner and entertained a censorious spirit toward their brethren. . . . A distracted faith is never cultivated by the repetition of harmless platitudes or by other worldly contemplation; its robustness depends upon all participants in the Christian cause facing fearlessly the social conditions of faith and sharing mutually their values in the divine adventure. Christianity will reassert its power in the humanly-distraught world as men nurture the fine sense of religious loyalty that inspired conservatives, as men pioneer with strong heart the unbeaten highways of truth which liberals seek, and as they wed this fervor and discipline into the harmony of Christlike leadership (p. 337).

May the reviewer, in all seriousness, express the hope that some well-informed Fundamentalist will accept the challenge that Professor Cole has issued and write a book on "The History of Modernism?" In the meantime he desires to express his indebtedness to Professor Cole and to urge all students and leaders of the Protestant church in America to read this scholarly and enlightening book.

ARTHUR L. SWIFT, JR.

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*Humanist Religion.* By CURTIS W. REESE. New York: The Macmillan Company, 1931. Pp. 95. \$1.00.

Mr. Reese has a talent for clarity of statement. This little book would greatly help many who think they are opposed to the Humanist philosophy of life and are writing in a muddled way about it. The essential nature of Humanism is stated by the author to involve: the centering of attention upon human interests; the use, the control and the altering of reality for human ends; and the holding of doctrines as hypotheses and ideals as tentative.

Humanism sees man as an integral phase of a growing, changing reality, a phase in which purposive processes become intelligently conscious of goals and methods to win them. Values are human values and their achievement is for man an opportunity, a challenge and a task. Humanist religion is dedicated to the winning of a full life for all mankind.

Issues shift, needs change, men grow old and pass away; but always there remains the human struggle to wring a satisfying life from enviroining situations that are sometimes none too friendly. But with greater knowledge comes greater control, and with greater control more visions of far-reaching goals. With increasing knowledge and insight, with growing determination and power, man moves steadily forward, striking from his soul the chains that nature and his older self have forged, courageously facing the present and venturing in the face of greatest difficulties to chart the unknown tomorrow.

The author feels that Humanism is the indicated goal of the process of change at work in modern religions. It appears in the new attitude toward the scriptures and their authority, in the altered appraisal of the great, heroic personalities of the religions, in the changed doctrinal emphases and in the new understanding of the nature of religion. On all these counts there is a steady and inevitable drift from the dogmatic, other-worldly and authoritative to the scientific, this-worldly and human. Religion can no longer be merely one phase of man's life related to an unseen and spiritual world; it becomes rather the central drive of life, a synthesis of all activities toward a desired human goal.

In the third section of the book, Mr. Reese illustrates the Humanist attitude in a discussion of three of the major problems of our age—democracy, industrialism and war.

No one can doubt that the religions of the world are changing with amazing swiftness. In the Orient where religion is a matter of social patterns of conduct the change is revolutionary. In the West where religion has been for two hundred years largely a matter of belief the

process of change has consisted in the effort to save an authoritative form of belief by substituting a new content for the old. The result is vague, obscurantist Modernism. Words lose their meaning in the new theology. Humanism begins to speak a clear and living language of religion once more by abandoning the terms of the past. Religion is still a vital thing even though the theology of the Christian heritage may be only of historic interest. In this book Mr. Reese uses the new language of religion. It is scientific and therefore irenic, but it is filled with emotional power and concrete, practical meaning. The book should help to clear the religious atmosphere not only by differentiating Humanist religion from the many brands of Humanism but by drawing the issue sharply between Modernism and the new naturalism in religion.

A. EUSTACE HAYDON

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*Humanism—Another Battle Line.* By WILLIAM PETER KING. Nashville: Cokesbury Press, 1931. Pp. 298. \$2.25.

Not since the early days of the Trinitarian-Unitarian controversy has there been such marshalling of forces as are now assembled along the new battle line—the Theist-Humanist controversy. True, it is a bit difficult to find out where the line runs. There are varieties of both Theism and Humanism. And besides there are persons who claim to stand on both sides of the line.

Already the Theists have discovered that the fighting edge is gone from the old Theism, and that their theology must be completely overhauled. The process of overhauling is proceeding apace, and there are those who say that so much has already been conceded that nothing of special theistic import is left. When the Theists reduce God to "a phase of the behaviour of the universe," or "the per-

sonality evolving forces of the environment situation," or "the order of greatest possibility," but without the cosmic guarantee of human values, we are witnessing the beginning of the end.

On the other hand, Humanism also is in for an overhauling. Efforts are being made to integrate humanist attitudes into an organic whole, supported by a world view and made effective in a planned world order.

Meanwhile the literature on the subject increases.

*Humanism—Another Battle Line*, edited by William Peter King, and published by the Cokesbury Press, is a co-operative volume by such well-known scholars as Shailer Mathews, D. C. Macintosh, Lynn H. Hough, J. W. Buckham, and others. On the whole, the volume is temperate and friendly. There is some lack of familiarity with the humanist position, as when reference is made to "the materialistic implications of Humanism." Humanists long ago announced the death of materialism, along with that of spiritism.

One of the most able, as well as one of the most disappointing chapters in the work is that by Dean Mathews, who really faces the issues and attempts to deal seriously with them. His handling of the subject, however, is vitiated from the very start by a false assumption, viz., that Humanism deals with man in only his social environment, that it leaves "humanity in a cosmic vacuum." Quite the contrary is true. Humanists have insisted that whereas Theism considers man chiefly in relation to a supposititious spiritual environment, Humanism deals with man in his total environing situation. Due, however, to man's lack of knowledge of the total situation, and while searching for greater knowledge, the Humanist is less willing than the Theist to make affirmations about the unknown.

Dr. Mathews deals also with two other fundamental problems, viz., "religion" and "God." He believes that religion historically described is not "the co-



operative search for the good life" but rather "the search for aid in getting something better than what men had or feared." "Primitive religion was not a search for ideals but a technique for obtaining super-human help in satisfying specific needs." What Dr. Mathews fails to see is that the essential thing is the effort to find satisfaction and that the technique is subject to change. The term "God" is functional. "It is a conceptual word which we use in our psychological processes to set up personal relationship with forces and activities of the universe." So far as I can make out, the real God, as distinguished from the term "God," is "the personality-producing activities of the cosmos." It seems to be assumed that the appearance of human personality argues for personality resident in the universe and capable of producing human personality. There is no effort to find any other possible explanation. Creative synthesis is not explored; and there is no indication that Dr. Mathews considers that personality might not after all be the highest form of being.

The difference between a modern Theist and a modern Humanist is that the Theist insists on the cosmic validity of human values, while the Humanist regards human values as self-validating. The Humanist does not as a rule use the term "God" because he believes that historically it has connoted *cosmic guarantee*. He uses the term "religion" because he believes that historically it has connoted the human effort to find a satisfactory life.

Mr. King rightly locates Ames and Weiman on the Humanist side of the line. The difference today between the position of these men and also of most of the contributors to this volume, on the one hand, and that of the orthodox Theist, on the other, is far greater than that between their position and that of the Humanist.

What one really misses in this work is a thoroughgoing orderly arraignment of

Humanism, and a unified statement of the essentials of Theism. There is too much fraternizing with the "foe" to justify the title. Upon laying the book down the reader has the feeling that after all the battle line is in fact a tea party.

CURTIS W. REESE

Abraham Lincoln Centre

*Private and Public Secondary Education.*

By LEONARD V. KOOS. Chicago: University of Chicago Press, 1931. Pp. 228. \$2.50.

The old debate over the relative merits of public and private secondary schools has, on the whole, lacked a basis in ascertained fact. But the day of measurement and critical analysis has come, and at the same time there is increasing concern with respect to the relation of all our schools to social welfare and progress. Recently considerable excitement has been created by some pointed remarks by Professor Thomas H. Briggs in his Inglis Lecture (*The Great Investment*, Cambridge, 1930). Briggs is particularly severe in his criticism of the "independent" schools for the very-well-to-do, but he does not spare schools that are maintained by religious organizations.

Consider them all, [he says,—i.e., all non-state secondary schools,] the entire 2500 of them on a secondary level, and ask if they contribute enough either to the ends for which they are supported or, what is more important, to democratic society to justify their existence. Whatever criticism is leveled at the public schools, they are by and large more abundantly justified than the private schools. Even most of those under religious auspices would be found educationally bankrupt with any competent audit. With the chief exception of one class, they seek their ends by a perfunctory reading of the Scriptures, which apparently has little precipitate in moral conduct, by a compulsory religious "chapel" or assembly, which is usually so resented by students as to negative the intended good effects, by Bible courses, which even if they reach the majority of the student body have yet to prove their beneficence, and sometimes by an annual "revival," which is significant in its contrast to the activities of the rest of the year. The boasted "atmosphere" and the "personal influence" are not peculiar to private schools.

The issue here stated is likely to grow more rather than less acute. Hence the increasing need of definite data concerning all the types of school involved. The present work by Professor Koos is a body of such data. It is not an argument for or against anything, but a painstaking, cautious, even reserved research into a part of the needed facts. Though the area of the study is the State of Minnesota, there is evidence that the results are broadly typical of the country as a whole. We shall see that some of Professor Koos' results give some support to Professor Briggs' contention.

The outstanding facts with regard to current changes in our "system" of secondary education are these: An enormous growth of state schools, and a relative shrinkage of private schools taken as a whole; but within the private group great relative growth of Roman Catholic schools (actually exceeding the growth-rate of the state schools); a decline, both relative and absolute, in non-Catholic denominational schools, and a relative decline of independent schools, though they just about hold their own in number of schools, and though they actually increase in number of pupils.

What indications are found as to the quality and the results of education in the several types of school? Standardized tests of achievement in the secondary-school subjects show that in Minnesota (as elsewhere) pupils in the independent schools excel all others. This is sufficiently accounted for by superior I. Q. and social background. On the whole, the state schools stand next in typical results in spite of the fact that the intelligence quotient of their pupils is somewhat below that of pupils in both the Catholic schools and the Scandinavian schools (which constitute, practically, the Protestant group in Minnesota). A striking fact is that state-school pupils make better records in college than any other group. Professor Koos suggests that possibly the most potent factor in pro-

ducing this surprising result is that students who enter college from public high schools have fewer problems of adjustment to a new environment.

The test of performance that will be of greatest interest to most readers of *Religious Education* is that in civics. The test was so constructed as to reveal command of vocabulary, information and "ability to apply," which gives a clue to civic attitudes, ideals and appreciations. The results on all three points are lumped together. They indicate that seniors in Catholic schools rank lowest of all seniors (the only grade tested), those in Scandinavian schools considerably higher, those in public schools about the same as those in Scandinavian schools, and those in independent schools highest of all. In order to see the full significance of this finding, one should bear in mind what has been said as to the distribution of intelligence and social experience in the several groups. The author warns us, however, that our evidence concerning the total social significance of denominational schools is fragmentary, and that our final attitude toward them will be controlled partly by deductive inferences. His own conviction is "that the maintenance of separate denominational secondary schools will not in the long run comport with the best good of an integrated American society."

On behalf of private schools it is sometimes claimed that they meet an educational need by bringing school privileges near to pupils' homes. In order to test this opinion Professor Koos studied the geographical distribution of pupils. It gave no support to the opinion in question. Another claim is that private schools are more ready than are public schools to make educational experiments. Here again Professor Koos found no evidence in support of the claim. The one distinctive service that he discovered (apart from the promotion of sectarian aims) is the parental care that boarding

schools provide for orphans and for children from broken homes.

The main significance of this unpretentious study will be found in its tendency to sharpen an issue that cannot, in the long run, be evaded. The public-school forces throughout the country are bestirring themselves to develop a more effective character education. At the heart of the movement is a conviction that we must learn, far better than we have yet learned, the art of *living together* on the large scale as well as the small. Are private schools going to teach this art as effectively as the public schools are preparing to do it? What, moreover, is the bearing of sectarian aims (Protestant, Catholic, or Jewish) upon the ideal of togetherness? These questions apply most vividly to the schools that Professor Koos has investigated, but not less truly to all our religious education.

GEORGE A. COE

Evanston, Illinois

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*Questions of the Day.* By JOHN A. RYAN. Boston: The Stratford Co., 1931. Pp. 334. \$3.00.

This book is a reprint of articles and letters on four general questions: prohibition; Catholics and politics; economic problems; and miscellaneous topics. They are of unequal value, and it seems a pity to me, an admirer of Father Ryan, that some of them were reprinted without considerable editing.

For instance, Father Ryan takes the position that "no person is under moral obligations to refrain from purchasing liquor, by reason of the law itself." Personally, I should agree with this statement, because the Eighteenth Amendment forbids the *manufacture, sale, or transportation*, not the *purchase*, of intoxicating beverages. But while the exigencies of space in a magazine article might perhaps excuse Father Ryan in ignoring "the morality of conducting and

patronizing a business which involves violence, corruption of officials and other serious risks," it would seem to me that in 53 pages of a book some space should have been found for a discussion of these aspects of prohibition.

To me, Father Ryan's bare statement that there "is no moral obligation to refrain from purchasing liquor, by reason of the law itself," is likely to be understood by the average reader as sanctioning completely the purchasing of bootleg stuff. As it stands, the statement lacks that all-round completeness in discussing a subject that we have been led to expect from the author of *A Living Wage* and *Distributive Justice*. I hope that Father Ryan will some day fill in this gap, and go on to show that the purchaser of bootleg liquor is co-operating in the graft, corruption and crime coming out of bootlegging.

Most of the papers on Catholics and the State were evidently written during the heat of the 1928 campaign, and they show the emotional strain of that period. The strength of this section would not have been lessened, and its value as a permanent contribution to the subject would have been increased, if some highly colored expressions had been eliminated. I give only a few as samples of many others: "This is dishonest polemics on your part"; "He is either insincere or a victim of . . . a 'hideous prejudice'"; "'Your understanding of Roman Catholic teaching' is ridiculously and hopelessly wrong."

Father Ryan seems to think that if Smith had not been a Catholic he would have been elected. But his argument for this position is that in certain states if 10 per cent of those voting for Hoover, and in others 15 per cent, had voted for Smith, then he would have had more than enough to carry the country. Evidently these percentages did vote against Smith because he was a Catholic. Ergo. By the same token, however, equal percentages voted against Smith because of his

stand on prohibition. Ergo. The argument seems to prove too much.

By far the best section is the one dealing with economic questions. Father Ryan takes up public utility regulation and valuation, unemployment, and poverty in the United States. He thinks that "regardless of the efficiency or inefficiency of regulation, public ownership of public utilities ought to be adopted by the cities and the states wherever conditions are favorable and public opinion is sufficiently educated." The remedy for unemployment lies principally in higher wages, reduced working time, and appropriations for public works.

J. ELLIOTT ROSS

Champaign, Illinois

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*School Discipline and Character.* By MARY JUTTA, O. S. J. Milwaukee: Bruce Publishing Co. Pp. 324. \$2.00.

This reviewer, though a hardened pedagogue, has acquired a distaste for educational books. They are usually dry-as-dust treatises on old-new theories and new-old fads psychoanalysed in the teacher's study with little thought of his victim in the classroom. Fashion and advertising, presumably, force these productions on the market, for they profit little and interest not at all. However, in a generation or two an educational book appears that is educative and focuses the subject to be educated on the principle that since education means the development of mind and will and character according to the general law of man's nature and his special individual capacities it should be shaped to the needs and traits of the pupil rather than to the theories and convenience of the teacher.

*School Discipline and Character* is such a book. There is profit on every page for teacher and pupil, disciplinarian and disciple, and a gripping interest from start to finish.

Though discipline is the main theme, education in the fullest sense is the subject of the story. Story it is, for the transitions from the nature, aims and essentials of discipline to the incentives, correctives, tasks and moral and religious infusion that foster it, bind the various sections into unifying narrative. It is also a drama, presenting a wide variety of characters in the flesh-and-blood boys and girls of every shade of moral and mental condition. How to train the normal and abnormal to play their life part well and prevent the spoiling of their acts is illustrated by tragic, pathetic and inspiring instances; and tragicomedy is supplied by the unfit or inefficient teacher. Running through it all is the insistent note that good teaching is the most effective discipline.

The varied examples presented of success and failure illustrate the widely unrecognized fact that teaching is a vocation. Knowledge of his subjects, even when combined with general erudition and instructive capacity, will not constitute a teacher. He must love his subject; and his main subject is not the matter he conveys but the person to whom he conveys it. Even animal trainers become effective only in so far as the animal senses a special attachment in the trainer. The trainer of persons deals with souls as inherently noble as his own, created like his in God's image and equally endowed with will and mind and the right to reasonable liberty in the pursuit of happiness. He should be keen justly to evaluate and reverence the dignity of the soul he is called to mould, and hence respect it in itself and in its every individuation. Standing *in loco parentis*, the teacher should possess something of the paternal or maternal feelings toward every pupil, and manifest to each, whether bright or backward, docile or unruly, virtuous or vicious, a parental insight, patience, solicitude and tact.

Such a teacher will be resourceful in stimulating the pupils' minds and hearts to intelligent interest; of which discipline will be a natural by-product, rarely requiring penalties. Sister Jutta provides him multiple wise and exemplified methods of procedure in every contingency. The problem remains to provide teachers so qualified but the book in the hands of every educational commissioner and principal would help largely to solve it.

They need have no denominational apprehension. Though this cloistered nun bases moral instruction on religion, and definite Christianity, as all practical moralists logically must, she mentions Catholic ideals but once, and then in such fashion as to be applicable universally. She has exhausted all educational sources, and embodies their pith, as the text and thirty-seven pages of critical bibliography make manifest.

*School Discipline and Character* is a book which no educator can afford to miss. An instructive preface by Dr. Fitzpatrick of Marquette University reveals that that capable educator has at last found his ideal treatise.

MICHAEL KENNY

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*Policy and Ethics in Business.* By CARL F. TAEUSCH. New York: McGraw-Hill, 1931. Pp. 624. \$5.00.

Like so many other books prepared by members of the faculty of the Harvard School of Business Administration, Professor Taeusch's book contains a large amount of case material. It is recognized at the outset that a knowledge of business facts is essential to an understanding of business ethics; and to a presentation of facts in concrete cases a large proportion of the book is devoted. There is some significant discussion of ethical principles, but the mass of facts is so great that the general reader must be on his guard lest he overlook the principles and be puzzled as to how far the book

may properly be regarded as one on business ethics.

The first two chapters are devoted to what may be called the background of business ethics in the United States today; and here there is little or no case material. One of these chapters, twenty-seven pages in length, deals with "Religious and Social Ideas." This is followed by three chapters dealing with "Business and the Sherman Law," attention being given to the ethical ideas connected with this sort of regulation. The remaining fifteen chapters are concerned with particular types of business activity, of which full line forcing, legitimate trade channels, resale price maintenance, and price cutting may be mentioned as examples. The author has not found it practicable to consider all departments of business activity in which there are important ethical problems, but has concerned himself chiefly with mercantile transactions and business organization. Banking and finance, labor problems, accounting, and some other subjects are not included.

A clear distinction is made between professional and business ethics; and the significance of this distinction is considered from several different points of view. One of the most interesting of these has to do with the objectives of the professions and of business. The position is taken that while service is, and ought to be, the objective of the professions, the objective of business is, and ought to be, profit. The defense of this view is well worthy of consideration. It is not, of course, implied that all methods by which profits can be secured are ethically justified. It is contended, however, that services which fail to bring about profits through increased sales mean unjustified costs. With some qualifications, the cutting of prices below costs is to be condemned. This is a position with which a large number of business men will agree.

The practical importance of a sound



system of business ethics is greatly increased by the controlling influence which business has come to possess over social ideals and social organization. In fact, business has become a powerful rival of religion and of the state in this matter of social control. The instrument of business in its clash with the state has been the corporation. The Sherman Antitrust Law was a victory for the state. As a curb on abuses of corporate power, it has served a useful purpose, but as an assertion of the power of the state as against that of business in regard to social organization and control, its success, and the desirability of its success, are questionable.

Anything like a summary of the important ideas presented is here impracticable; and those that have been mentioned should be regarded merely as leading examples. The book is devoted more largely to facts than to principles; and the ethical implications of the facts are sometimes difficult to see. The book is one with which serious students of business ethics should be familiar. It certainly should be considered by a college instructor who wishes to make use of the problem method in a course on business ethics. There are probably but few, however, who will find it an easily understood introduction to the subject.

VANDERVEER CUSTIS

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*The Problem of Unemployment.* By PAUL H. DOUGLAS and AARON DIRECTOR. New York: The Macmillan Company, 1931. Pp. 524. \$3.50.

Unemployment is the most widespread and persistent enemy of human welfare at work in our contemporary civilizations, occidental and oriental. A major and significant book that comes to grips with its realities is therefore deserving of careful scrutiny by all who wish humanity well,

especially those interested in the field of religious education.

Professor Douglas and his collaborator, Mr. Director, in *The Problem of Unemployment* have delved deeply into the essential facts of unemployment in the chief modern nations, European, Asiatic and American. They give carefully compiled figures up to 1931 showing the extent and costs of unemployment, the large numbers involved and the relative menace to the present economic security and future development of these peoples.

The "problem of unemployment," as the analysis proceeds, is really shown to be a series of problems revolving around seasonal factors, technological displacements and cyclical movements in modern business and industry that throw millions of workers, in the aggregate, out of work, and so cut off their chief means of livelihood. While these millions cumulate in depression periods like 1929-30, the facts compiled by these authors indicate that unemployment is a persistent and continuous factor in the modern economic world and must be dealt with by farseeing and constructive measures that pass beyond the horizons of "laissez faire" economic policy and involve co-operative planning on the part of employers and workers with the coercive backing of the chief modern states. The "placement of labor" and "unemployment insurance" become basic planks in these new economic policies of the modern states. The development of these policies in the United States is given special attention.

The book is a clear, direct and honest facing of the facts of unemployment in the modern world situation and will repay the careful student's frequent references. It deserves placement on the bookshelves of every thoughtful student of humanity's future and religious education. An up-to-date bibliography and a carefully compiled index add to the usefulness of the book.

M. H. BICKHAM

University of Illinois

*The Church School in Action.* By ARTHUR KENDALL GETMAN. New York: The Abingdon Press, 1931. Pp. 178. \$1.50.

The author of this book is a layman, and he addresses what he has to say to laymen. He lays no claim to technical knowledge of theology or of religion. He speaks out of a significant experience as Chief of the Agricultural Bureau of the University of the State of New York, as a church school superintendent who has endeavored with success to give practical expression to the principles he advocates, and as chairman of the Religious Instruction Committee of a regional board of education in his communion.

The purpose of the book is "to sketch a simple philosophy of Christian teaching suited to the rapidly changing world in which we live." The discussion includes in its scope helping young people to solve their problems, the equipment of human nature and the laws of learning, procedures for teaching spiritual values, the educational methods of Jesus, the manner in which the Bible should be taught, a suitable organization of the church school, and the outlook of the church school for the future.

The author believes that religious education should be directly related to life and that it should help young people to deal with their own problems in the modern world. Education for him is a guided experience in Christian living. He is convinced that more is to be hoped for from teachers and education than from censors and legislation. In order to be effective, religious education must not only guide young people in the understanding of life and its problems but create in them the *desire* for the highest values and the best ways of living. He is convinced that if the church will build its procedures upon sound educational principles the church school will have a "marvelous" outlook for the future.

The author has a comprehensive knowledge of education and a genuine insight

into modern trends in religion. This book will be useful and stimulating to pastors, to church superintendents and teachers, and to laymen who are seeking an understanding of the trends in modern religious education. They will also find many practical suggestions for making their work in religious education more fruitful of sound results.

WILLIAM CLAYTON BOWER  
The University of Chicago

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*Religion in a Changing World.* By ABBA HILLEL SILVER. Richard R. Smith, Inc., 1930. Pp. 204. \$2.00.

The gifted author, rabbi of The Temple at Cleveland, and a leader in American Jewry, describes in forceful and striking language, the tasks to which religion must and should turn for its own salvation and that of the world. Instead of offering a feeble and apologetic defense for religion, a common habit among tired liberals, Dr. Silver views it as a dangerous and aggressive antagonist. The church and synagogue are waging constant battle with the sins and transgressions of our times. Obstinate do they refuse to compromise with the current idols of clay, so fashionable and desirable.

Confronted by a wave of sweeping materialism and unprecedented paganism, religion proclaims a world of spiritual and ethical values, the attainment of which constitutes the supreme and highest good. In a world torn asunder by international strife, religion transcends the petty national loyalties and courageously insists on peace and universal brotherhood. In a society of disintegrating moral standards, religion vigorously defends the validity of the respected and ancient sanctities of human life. In a social order, founded on human exploitation and the seductive profit motive, religion emphatically demands that the gospel of the

ancient prophets of Israel replace the economic oppression of our day.

The volume presents brilliantly a challenge to all religious leaders, irrespective of creed. Here one finds an interpretation of religion which the morally awake will receive with enthusiasm and accept with trepidation. How to convert com-

placent and timid humanity to so aggressive and prophetic a gospel is the task of church and synagogue. Yet unless the task is undertaken organized religion is a futile enterprise.

THEODORE N. LEWIS

Sioux City, Iowa

*Adventures in Philosophy and Religion.* By JAMES BISSETT PRATT. New York: The Macmillan Co., 1931. Pp. 263. \$2.00.

As a playgoer much interested in philosophy and religion, I was delighted by the invitation to attend this series of five plays dealing with these subjects. I discovered very quickly, however, that the professor-author from New England was presenting not dramas in the Shakespearean or even the Greek sense, but dialogues in the Socratic manner. When I made this discovery, I braced myself for something much heavier than I had expected, and listened as best I could to the long speeches of the actors.

In the first production who should appear but the ghost of Socrates to meet some Northern visitors in his old haunts and to learn what the twentieth century philosophers were doing to the best thinking of the Socratic circle: himself, Plato and Aristotle. I found Professor Pragmatist duller than his kind usually is, largely, I thought, because the dramatist had not fully identified himself with this character. Professor Neo-Realist and his English cousin, Mr. New Realist were very difficult to follow because of their use of very technical words that seemed to have changed their ordinary meaning. A likeable character was Mr. Try-Everything-Once who seemed more able than the others to stimulate Socrates to his old repartee, so that the dialogue became more exciting. As Mr. Behaviorist and some mental-testers entered the drama the dialogue became more complicated, and I was more curious to find out where the author himself seemed to be speaking. At the end, however, Socrates himself seemed to be his mouthpiece as he took his farewell, saying, "At any rate, be sure of this: No philosophy can long remain credible to man which would destroy man's faith in his own self. In spite of your Naturalism, your behavioristic psychology, your monistic epistemology, philosophy shall once more teach the reality of the soul, . . . that the spiritual life means more than logical implication. . . ."

The second piece was only half as long as the first. It dealt with a popular issue calculated to draw a crowd: Humanism. The discussion upon the stage was vigorous and keen. An Anglo-Catholic clergyman, a social worker, a Humanist preacher, and a professor were the main characters. The first turned out to be rather fuzzy in his thinking about the meaning of religious authority and the conversation turned to Humanism where even the professor

and Dr. Humanist together seemed scarcely able to meet the guileless questions of a keen layman present.

A delightful little skit introduced me next to a German beer-garden and thence to Heaven, where the theme of immortality was brought to a conclusion.

The vicissitudes of missions were revealed in a visit of an American promoter to a Chinese Buddhist temple in the company of a conservative Christian missionary and a liberal Christian missionary; and the upshot of the triangular debate was a recognition of the common ideals of Christian and Buddhist for Chinese life, as suggested by Mr. Liberalist.

The last dialogue purported to be a long-lost Sutta in which the disciples of Buddha discussed his basic teaching, which his beloved disciple Ananda set forth as "just to love."

The festival of plays was over, with a fitting conclusion in that old monastic scene. And as I came away, I was conscious of having passed thought a rich experience of this world's wisdom, under the guidance of an author who knew his way about in it and kept smiling,—a smile that was at times of critical amusement, at times of genuine good-fellowship and often intriguingly cryptic. I hope I find this guide again.—Edwin Ewart Aubrey

*Religion and the Next Generation.* By EDWIN EWART AUBREY. New York: Harper & Bros., 1931. Pp. 188. \$2.00.

This book is a popular presentation of some of the central themes of the psychology of religion. While the author disclaims any intent to "tell the reader *what* to tell the child" yet this is substantially what, unintentionally perhaps, he does. He sees the importance for religion of both the intelligence and the emotions. How to interpret religion in a changing world, and yet conserve these values, is his problem.

Religion is an attitude. By this he means an organization of the emotions about "persons, objects, or ideas," with rather definite response tendencies. Attitudes arise out of and are conditioned by institutional backgrounds. They are deeply rooted and difficult of change. Yet to avoid "religious infantilism" religious attitudes must undergo readjustment in view of growing experience.

The following sentences are representative of the style and thought of the author: To trust a God contradictory to our intelligence invites or expresses a split personality, "it is to break

down the integrity of the self" (52); "one's religion is one's philosophy of life emotionalized" (85); "to get emotional power for our ideas is to take them into conflict, to adventure with them" (90); Jesus must be "able to lead men into more adequate living" (119); "religion is our total adjustment to the world we live in, our organized response to the meaning of the whole of life" (123); "religion makes people dissatisfied," it also steadies life (35); "worship is the process for collective emotionalizing of ideals" (170).

The reviewer lays the book down with mixed feelings—satisfaction with what it does, dissatisfaction in that more is desired and demanded. Brief chapters are needed on faith, worship, on religion in its relation to theology, to the physical, biological, and social science, to philosophy, art and morals. The "next generation" will be mightily interested in these and such additional topics in their religious significance. Perhaps the author will give us a second volume reorganizing his material—Herbert Martin

*The Authority of Christian Experience.* By R. H. STRACHAN. Nashville: Cokesbury Press, 1931. Pp. 255. \$2.00.

The history of Christian thought shows a striking series of successive shifts of authority in the course of its development. The seat of authority of the Apostolic church may be described as Jesus Christ himself, as he lived again in his discipleship, the Christian *koinonia*, by His Spirit. Gradually this gave place to the authority of the church, i. e. the organized institutional church. With the Reformation authority passed, for Protestants (roughly speaking) from church to Bible, regarded as "the Word of God." In Modern Christianity, beginning, let us say, with Schleiermacher (with the publication of his famous *Addresses on Religion*, 1799), it has gradually passed from the Bible (as Revelation) and the church to *Christian Experience*.

Neither Christians themselves nor those who stand (so far as that is possible) outside the pale of Christianity realize as yet how momentous is this change from external to inner authority and how much firmer, as well as more rational and universal, a basis this gives to Christian faith. It is thus associated with the entire religious experience of humanity. Besides relating Christianity more closely with history, this justifies its uniqueness and grounds its validity in a well-attested and coherent individual and social body of experience.

It is only within a generation that this grounding of Christian faith in experience has begun to be understood by even the educated classes and it will be a long time yet before its full import is realized. To further this end books which present religion as experience clearly and cogently are needed. It is even more desirable that they be widely read. This volume is an excellent example of the way to meet this need.

It is not a creative book in this field, nor is it a closely organized development of the subject. It takes up the kindred problems of "The Authority of the Church," "The Contribution of Science to Religious Authority" and "The Authority of Jesus Christ." These subjects are, however, closely related to the main theme and each is admirably presented with sanity and balance. The author shows a wide familiarity with the best literature upon all of the subjects treated—and with general literature as well—and writes lucidly and forcefully, making the book an attractive as well as a reliable and useful contribution to the interpretation of Christianity.—John Wright Buckham

*World Revolution and Religion.* By PAUL HUTCHINSON. New York: The Abingdon Press. 1931. Pp. 201. \$2.00.

Paul Hutchinson has traveled widely and observed keenly. He possesses a brilliant reporter's power for both description and generalization. He has lived in China and traveled in Russia, Mexico, Germany, and other areas of the modern revolution. In this book he treats of organized religion in relation to current political, social, racial and religious revolutions. In every case he finds religious organization inadequate to meet the issues, conservative rather than prophetic, and therefore in danger, if not doomed, unless a way is found to make the readjustments a rapidly changing world makes imperative. His treatise is tinged with the cynicism that often goes with keen-minded, discerning and idealistic youth. The long view of history gives a perspective that other revolutionary epochs throw upon the present. On the one side, their study confirms Dr. Hutchinson's pessimism regarding organized religion; on the other, it confirms the optimist because it is a story of readjustments made, if not by all religious institutions, at least by religion itself which has usually created institutions to meet the new issues. Followers of the gleam will perhaps get more satisfaction than discouragement out of reading between the lines, though the author largely leaves one to read them to find hope.

Unlike so many who deplore current Russian atheism, Mr. Hutchinson points out that it is the logical, if not inevitable, result of the organized church in the Russia of yesterday. The long view of history leads one to believe that the very expression of social idealism one finds in Russia will be crystallized by an incurably religious humanity into a new form of organized religion infinitely better than the old. The author has few peers as a religious journalist and knows how to write. If the book strikes one as a little sensational it is the startling phrase and the sensational presentation of the prophetic. If the reader is left in a critical state of mind regarding organized religion, he is also left with an enthusiasm for the redemptive phrases of social revolution and after all Jesus' teachings are revolutionary.—Alva W. Taylor

*Education, Crime and Social Progress.* By WILLIAM C. BAGLEY. New York: The Macmillan Company, 1931. Pp. 150. \$1.20.

The author of *Human Behavior* has given us another stimulating analysis of the educational method and ideal. Weighing the new over against the old there emerges the convincing argument for the value of discipline in the educational process. Freedom is not mere unlicensed self-expression but expression toward and for values that have been proved valid in the hard test of human experience. The indicated task in the discussion is: (1) an identification of the elements of weakness in American education, and (2) an effort to replace these with elements of strength.

Chapter I discusses the two major problems confronting the American people: the industrial revolution and the wide and rapid spread of lawlessness. Chapter II contains some interesting charts and graphs dealing with the weakness of present character education processes. Chapter III deals with the problem of discipline and dogma and explodes a number of cherished illusions among religious idealists who have claimed for the church certain character and religious values that will not bear the light of statistical study. It would be well if every preacher and religious educator studied this chapter.

Those public educators who run after new slogans and catch phrases as the solution for all our social ills come in for a scorching in Chapter IV. "Trying to keep up with all the educational Joneses may not bankrupt a school system financially but it is pretty certain to paralyze its effectiveness." Chapter V describes two schools and the results of two types of work. In the one case we see a class working on a project in geography on the basis of voluntary interest while the second class is working out the same project on the basis of prescribed lessons. The result is stimulating and enlightening and makes a good argument for some of the values attached to the older methods of class work. Other chapters deal with, "Through Discipline to Freedom," "Emergent Idealism" and "Education for Adaptability."—A. W. Gottschall

*The Teachings of Jesus.* By B. HARVE BRANSCOMB. Nashville: Cokesbury Press, 1931. Pp. 375. \$2.50.

The number of books dealing with the subject of the teaching of Jesus seems to be without end. The majority, however, have not been designed specifically for students. The new development of schools of religion at the state universities and the establishment of chairs of biblical literature in the colleges call for just such a book as Professor Branscomb has written.

The present reviewer approves most heartily of this book since it starts with a study of the sources. We are introduced to the extracanonical sources, such as the contemporary writers in the Graeco-Roman world, the papyri,

and so on. The development of the gospels is given attention and the differences between the synoptic gospels and the Fourth Gospel are made clear. The teaching of Jesus is investigated from every side,—its relation to contemporary Judaism, to the Apocalyptic literature, and to the experiments in Hellenism.

The author goes to the heart of present day problems and shows the implication of Jesus' teaching to these. A fair example is the following, taken from page 217:

"Jesus laid down the fundamental proposition that there must be no rival in the heart of the individual to the rule of God. He saw clearly how the love of money tended to become the dominant desire of life. Men get in the race, and the competition for wealth makes this pursuit the more keen. The power which it brings makes it desirable even apart from the pleasant things it will purchase. Thus, possessions begin to loom larger in the thought than obtains to the will of God. Men think in mercenary terms, crave material ends, admire those who succeed in laying up riches. Thus, even unconsciously, the things of God come to take the second place. Mammon—which is only the Aramaic word for riches—comes to be the object of worship."

Each chapter is followed by pertinent topics for discussion and review. A list of supplementary readings also adds to the availability of each chapter. All in all, it is an excellent introduction to a study of the content and application of the gospels to present day life.—Charles A. Hawley

*Recent Ethics in its Broader Relations.* By JAMES H. TUFTS. Berkeley: University of California Press, 1930. Pp. 19. \$.30.

Serious tensions today exist not only between nations but also between various cultural, racial and occupational groups within national boundaries. The nature of these tensions and the conditions that have of late weakened the rôle of authority in religion, in politics and in our thinking about private property are succinctly and sagely set forth in the brochure before us. Now the genetic ethics of recent times has in part contributed to these conditions, for it has brought into the forefront the relativity of all mores and has in so far seemed to undermine universal standards. On the other hand, it has also afforded light as to the complexity of the originating factors of the conditions in question, and it promises leading in our dealing with them.

More serious than the current revolt against external restraint, however, is that demand for liberty from inner restraint which expresses itself in matters of sex and of family relationships. Here we find a ray of hope in the widespread eagerness to learn from persons of presumably superior knowledge and in the willingness to accept the guidance of validated facts. But what teaching is here to be found among present day ethicists? Some tend to eliminate the conception of duty and to declare with Bertrand Russell that "outside human desires



there is no moral standard." Yet, as Professor Tufts brings out, Russell elsewhere pronounces in favor of certain specific desires, namely such whose object is "a society in which the greatest number of desires can be satisfied." Perry's definition of value as "any object of any interest" is likewise exposed as too subjectivistic and also too realistic. Persons come, in the course of development, to acquire increasing powers of intelligence and reflection. Judgments of good and of right thus gradually transcend the conditions of their origin. Illumined and criticized by reflection they "construct a personal world, a community"; they "claim and recognize rights and duties." "They pass over into conduct. Their world too becomes objective as will becomes deed."—*Edward L. Schaub*

*Jesus and Ourselves.* By LESLIE D. WEATHERHEAD. New York: Abingdon Press, 1931. Pp. 284. \$2.00.

Emerson used to speak of "the noxious exaggeration of the person of Jesus"; and Professor Harry Elmer Barnes would probably want to tear his hair—or someone else's—at the Jesus stereotype in this book, but, these worthies notwithstanding, there has been a renewed interest in the Man of Galilee which comes less from theological presuppositions and more from the intrinsic worth of his person and message.

These eighteen short studies, together with an epilogue and questions arising out of the chapters, show a fertile mind dealing with subjects of real worth and altogether from a liberal standpoint. They sound like addresses that have been worked over into chapters because of the contemporary slump in sermonic material (How we are afraid of being preached at!). The writer does not hesitate to write in the first person and to quote freely from personal experiences, but there is a genuine evangelistic zeal which is refreshing because it is so scarce in modern religious reading.

While we concur with most of Mr. Weatherhead's conclusions, there are those who may wish that it were more Theocentric. Even the great Hodge of Princeton revolted at the pious claim even then in vogue that "all theology must be grouped Christocentrically." Does not the New Testament make the Son subject in order that "God may be all in all?" With such estimable qualities as are here revealed, we wish the author would give us more of a *Weltanschauung* and proceed from the synoptic Jesus to the cosmic Christ of the Fourth Gospel.—*W. P. Lemon*

*Man a Machine.* By JOSEPH NEEDHAM. New York: W. W. Norton and Company, Inc., 1930. Pp. 103. \$1.00.

Almost two centuries have passed since La Mettrie stirred European thought by extending to man the mechanistic interpretation which Descartes had given to animals. The controversies engendered in their day by the publication of the French physician's *L'Homme-Machine* have in recent years broken out afresh.

Though waged with less heat perhaps, they are being carried on with equal vigor and zeal, and with vastly superior weapons, these being forged with dialectical skill in modern biological laboratories. On the one side, biological mechanists and psychological behaviorists have been boldly attacking the highest citadel of nature, in their endeavors to show that no part thereof, not even man himself in the full orb of his capacities and expressions, requires us to fly to the succor of teleological or other non-mechanical conceptions. In opposition, vitalists and finalists have sought to press the battle front to the outermost limits of the organic world, where they have established as their defences large and apparently impressive accumulations of facts and considerations tending to show that no living thing can adequately be understood in terms of physico-chemical principles.

Among the stoutest champions of this latter position was the late Eugenio Rignano and it is his little book entitled, *Man Not a Machine, A Study of the Finalistic Aspects of Life* (1926) which represents the foil of Mr. Needham's volume. Thoroughly equipped with a knowledge of the technique and the recent findings of bio-chemistry, Mr. Needham succeeds in showing that many phenomena once cited in confirmation of anti-mechanistic views have yielded to the investigation of the physical scientist. While not hesitating at the task of showing that Signor Rignano has committed fallacies, the present author does shrink from a materialistic philosophy. Though insisting that teleology can have no significance for exact science, he refuses to ally himself with those who aver that it has no significance at all for thought. Indeed he argues, not that there is no "teleology about the living organism," but merely that the "teleological aspect of living beings is . . . not so evident and striking" as is sometimes supposed, and that "what teleology there is, is not unique or characteristic of life" but is universal in nature, merges "into a spirit, in fact, whose name is Universal Teleology."

Mr. Needham does not affirm that man is a machine, but merely that he must be so regarded when he is taken as an object of any investigation which aims to be rigorously scientific. Thus the mechanistic view is made supreme within the region of science, but it is at the same time recognized as a methodological fiction. The thesis developed is not ominous to moral and religious interests, as it would be if it pursued the lines suggested by the title of the book.—*Edward L. Schaub*

*General Psychology for Professional Students.*

By A. R. GILLILAND, JOHN J. B. MORGAN and S. N. STEVENS. Boston: D. C. Heath & Company, 1930. Pp. 439. \$3.20.

As stated by the authors: "This book has been written to fill the specific need for a special text book for professional students." The authorship and purpose makes this attempt a welcomed one.

On the whole the material has been presented in about the usual form in which texts

in this field appear. A large number of very appropriate illustrations which fall mainly in the fields of business and education adds to the value of the book. Some of these illustrations are given in rather brief form. Their helpfulness, in aiding students to recognize and analyze similar situations, would have been increased in many places had a more thorough explanation been made of the principles involved.

There seems to be no major reason for addressing this material solely to professional students. It is time that the abstractions of general psychology were reduced to the terms of everyday living. Perhaps such procedure would increase the degree of understanding which students in this field have of the meaning and uses of psychology as contrasted to a mere familiarity with its vocabulary.—*Karl P. Zerkoss*

*What Can Students Believe?* By ELMORE MCNEIL MCKEE. New York: Richard R. Smith, Inc., 1931. Pp. 144. \$1.60.

The title of this book is misleading. It contains a group of very superior sermons preached at Yale University by such popular leaders in religious thought as Fosdick, Sperry, Little, Wicks, and so forth. It is better than its title suggests in that it attempts to do a vastly more important thing than tell us "What Students Can Believe." Every sermon comes to grips with the grim task of achieving the abundant life. Dean Sperry brings the reader face to face with the fact of moral inertia. President Coffin challenges to creative living in co-operation with a creative God. President Angell would have us move beyond our "ringing resolutions" to the field of action. What does it profit us if we have faith which never comes to fruition in worthy conduct? "The Obligation To Be Intelligent," as Dr. Little's subject, might lead one to believe that here is a dissertation on religious theory. But not so. The author goes right to the heart of his real interest by asking for the replacement of our inherited prejudices and immature ideas by an intelligent understanding of the evils of our day. Knowledge without love may mean selfishness, while love without knowledge may produce inefficient sentimentalists whose only virtue is that they meant well. Dr. Buttrick maintains that the unknown God of the ancient as well as the modern world is found in Christ. This claim is not made as a theological dogma but is based upon actual experience. Dean Brown makes behavior in our ordinary daily interests the ultimate test of a changed life. Dr. McKee likewise would have us find God in the commonplace things of life. The subjects of the other sermons indicate further the extent to which the speakers go in dealing with actual life situations. Dean Wicks deals with "The Habit of Living With Other People." Dr. Fosdick deals with "The Human Fact Upon Which Religion Rests," while Niebuhr discusses "The Common Root of Joy and Pain."

Do these sermons reflect a shift in the un-

dergraduates' religious interests? If so they happily have passed beyond, or transcended, the old difficulties, such as the relation of science and religion. This book deals with no theological problems, no difficulties concerning biblical exegesis. There is no creedal atmosphere here. Each discourse is a challenge to courageous Christian living which might have been delivered before non-student groups with equal appropriateness and success.—*William L. Young*

*The Basis of Belief.* By WILLIAM G. BALLANTINE. New York: Thomas Y. Crowell, 1930. Pp. 230. \$2.00.

Dr. Ballantine, sharing the common awareness that science is penetrating all circles of human thought requiring marked changes in educational viewpoint, has ventured to show what effect this commanding skill has come to have upon the principles of reasoning. *The Basis of Belief* is an introduction to inductive logic. Unfortunately, the author adopts a definitive rather than a descriptive method of procedure. The contents are pitched in a style like most texts of formal logic and are therefore robbed of a considerable degree of freshness of appeal. Fortunately, the writer is rather generous in his use of up-to-date illustration; this lightens the pages and invites the reader to continue an important theme that he might otherwise be led to neglect for want of sheer interest.

This reviewer fails to be convinced that Dr. Ballantine presents the logic of science. He offers many helpful suggestions, but he falls short of raising the principles advocated by the newer school of logicians. He believes that we have learned much about reasoning beyond Aristotle and John Stuart Mill, though he makes no mention of the viewpoint of such men as Dewey and Schiller. He refers to William James and concludes that his pragmatic view led to absurd conclusions. The following excerpts bear out this reviewer's claims: "Inductive science must always start with some observed fact"; "the ideal scientific investigation would not include the use of any hypothesis at all"; "the service which a false hypothesis renders is rather moral than intellectual . . . (and) a false hypothesis is a waste of time." On the contrary, may not the scientific approach in logic be characterized as the method of hypothesis? If so, it destroys the dogmas so long associated with both the deductive and the inductive viewpoints. It uses both instruments of thinking, but in conclusion it rests its case upon certain fundamental conjectures.

These conjectures are not axiomatic absolutes as the traditional logician might have claimed, nor mere "guesses" of inductive inquirers as William Jennings Bryan claimed, but rather the most authentic tools of investigation into the nature of experimental truth that skilled technicians know. There is no "fact" in experience that is not conditioned by certain inescapable hypothetical claims. Besides, the

situations governing the observation of phenomena are always relative to certain necessary limitations that the scientist imposes upon himself. The progress of scientific logic is marked by the rise and fall of working hypotheses, and "truth" remains a relative finding. But this is the rub in the author's theory; he desires to possess "pure" truth and he wishes science to justify that desire.—*Stewart S. Cole*

*A Defence of Philosophy.* By RALPH BARTON PERRY. Cambridge: Harvard University Press, 1931. Pp. 56. \$1.00.

A single lecture, evidently prepared for a lay audience, setting forth in a delightful manner the meaning and significance of philosophy and the usefulness of the philosopher to his generation. The author when replying to the bull-session of the pullman smoking room as to "what you sell," says, "... My firm manufactures and distributes ultimate truth; our business is to discover the nature of the universe, and apply it to the meaning of life." He contends that the philosopher's vocation is that of knowing something about life, but that exemplifying this knowledge is apart from his vocation. The philosopher ever searches for "ultimate truth." He is ever asking and seeking to answer "What is real?" "Why did it happen?" "How do I know?" "What ought I to do?" At its best, philosophy challenges the future and keeps alive the creative urge for new and better ways of living.—*J. M. Artman*

*The Minister and Family Troubles.* By ELISABETH A. and ROBERT C. DEXTER. New York: Richard R. Smith, Inc., 1931. Pp. 97. \$1.25.

This book is a definite and sane attempt to meet a real need. Two competent students, the one a secretary of the Department of Social Relations of the American Unitarian Association, and the other, his wife, who is an author of several works, including *Colonial Women of Affairs*, have here attempted to collect and classify the experiences of seventy ministers who have dealt in various ways with the problems of sex and home life as these have arisen in their parish experiences.

Frankly admitting that this is not an attempt to say how much the minister should or should not try to do along lines of psychiatry or family readjustments, it attempts mainly to record what some ministers have done in their parishes, and what the results have been, whether successful or not. It is largely a succession of case studies collected directly or with the aid of the Committee on Marriage and the Home of the Federal Council of Churches of Christ.

We have but little good literature in this area that is especially useful to ministers. We need more. We hear constantly that the minister should do something. But what should he do?

It is a field in which a man can easily get in a field where the minister who can keep his mired; many have done so. But undoubtedly it

own footing can greatly help others who are bogged. It is to be hoped that this volume is but a forerunner of others which will show what definite things a pastor can do in an ordinary community to enhance his value in service to those in need.

The closing chapter contains a good bibliography which is sanely selected. The book does well what it proposes to do.—*Albert W. Beaven*

*The Harrowing of Hell.* By J. A. MACCULLOCH. New York: Charles Scribner's Sons, 1931. Pp. 352. \$3.50.

The makers of the so-called Apostles' Creed believed that Jesus, after the crucifixion, "descended into Hell," and his followers gladly confessed their faith in this item of belief. Christians today who repeat that revered creed do not always relish this particular clause, which, to a non-ecclesiastical modern mind, may sound more profane than sacred. The author of this volume undertakes a defense of the propriety of using this terminology still in our services of worship by reading into it a new meaning that represents the "abiding value" in this phase of ancient dogma. Of course, he does not expect intelligent people today to take the language literally. "We do not now believe in a local and underground place of the dead," hence the original meaning must be abandoned for a new one. As Origen said, "Every place had need of Christ"; and one may see in this dogma an expression of "an instinctive belief in God's love beyond the grave."

The serious-minded student, who refuses to follow such flights of allegory in dealing with sincere convictions of the ancients whose views are no longer tenable, will find this book valuable even when he rejects outright its apologetic on behalf of the phrase in question. The main body of the volume is a scholarly and comprehensive history of ancient notions about the lower regions and the rescue of souls from their unhappy fate. Here is scientific information of first-rate importance indispensable to every historian of ancient culture.—*S. J. Case*

*Our Altruistic Individualism.* By CHARLES ELTON BLANCHARD. Youngstown: Medical Success Press, 1930. Pp. 251. \$3.00.

This thought-provoking book is a sort of a socio-economics-politics-historics treatment of American life by an unusually well-informed layman. He fearlessly points out our gravest national ills and in many instances ventures to suggest remedies. His analyses of our social, economic, political and religious situation, while subject to revision by critical students, provide valuable food for thought. While not an alarmist, he does not gloss over our perils. His last paragraph is a fitting close for the book.

"Civilization hangs in the balance. The Godless Justice is still blindfolded by human selfishness, and the God Profit smiles from his throne in all the financial centers of the world."—*O. D. Foster*

*Ancient Fires on Modern Altars.* By ADNA WRIGHT LEONARD. New York: Abingdon Press, 1931. Pp. 161. \$1.50.

Attention is directed to this book because of its fascinating and suggestive title. The presentation of the problem of the church and minister is fearless and clear but the presentation of the solution to the problem leaves something lacking in the mind of the careful reader. One cannot help but wonder if for sake of emphasis of his main thesis Bishop Leonard has not neglected the large and increasing number of ministers and churches that are prospering spiritually with a well-defined and thoroughly adequate program. The minister may wish that the author had given chapters on religious education and worship instead of chapters seven and nine.

This book is valuable to both minister and layman not so much because of proposed solutions to religious problems but because of its thought-provoking and mighty challenge in the presentation of these problems.—*M. L. Pontius*

*A New Short Grammar of the Greek Testament.* By A. T. ROBERTSON and W. HERSEY DAVIS. New York: Richard R. Smith, Inc., 1931. Pp. 454. \$2.50.

This new edition of Professor Robertson's *Short Grammar* presents the Greek of the New Testament with that detailed reference to Indo-European parallels which has characterized all his studies in this field. However, in the section on accidence, Professor Davis has limited his treatment to forms that occur in the New Testament and Hellenistic Greek. Such a limitation is an advantage in a grammar designed for students who know only the elements of Greek. The treatment of inflection is to be commended also for its wealth of detail and its numerous paradigms. The value of the book as a whole, indeed, would be increased for intermediate students if less attention were given to Cymric, Old Irish, Sanskrit, and so forth, and more to the contemporary colloquial Greek. The bibliography of about 150 items is too long to be either "brief" or usable for students who know only the elements of Greek, and the principles on which it was selected are not at once apparent. But students of New Testament grammar who are interested in its relation to Indo-European grammar will find this a valuable book; and those who have used and enjoyed the *Short Grammar* will enjoy still more the use of the book in this much-improved form.—*Ernest Cadman Colwell*

*Sugar Is Sweet.* By DOROTHY F. MCCONNELL and MARGARET E. FORSYTH. New York: Friendship Press, 1930. Pp. 122, Cloth, \$1.00. Paper, 75c.

*Children of Sea and Sun.* By MABEL GARRETT WAGNER. New York: Friendship Press, 1930. Pp. 122. Cloth, \$1.00. Paper, 75c.

*The Star of India.* By ISABEL BROWN ROSE. New York: Friendship Press, 1930. Pp. 192. Cloth, \$1.00. Paper, 75c.

*Sugar Is Sweet* purposes to incorporate in a course for junior boys and girls by means of story, worship and project the realization of the failure of force to bring about a peaceful and harmonious world and emphasizes the necessity for good will and co-operation among individuals and peoples.

*Children of Sea and Sun* is a course on the Carribean Islands for primary children which purposes to acquaint children with West Indian people and their problems in order that this acquaintance may lead to Christian friendship.

*The Star of India* is a series of sketches showing how India is advancing in administration and self-government.—*A. J. Harms*

## Books Received

Archer, John Clark, *Youth in a Believing World.* Westminster Press.

Bjerre, Poul Carl, *The Remaking of Marriage.* Macmillan.

Blyton, W. J., *The Modern Adventure.* Macmillan.

Branscomb, B. Harvie, *The Teachings of Jesus.* Cokesbury Press.

Bos, Jacob, *The Unique Aloofness of Jesus.* R. R. Smith.

Brightman, Edgar Sheffield, *The Finding of God.* Abingdon Press.

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